

Epigraphical Series No. 10.

Department of Archaeology and Museums, Andhra Pradesh.

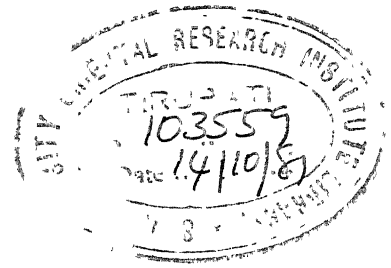
ANNUAL REPORT ON EPIGRAPHY, 1967.

Edited

by

Sri P. V. Parabrahma Sastry, M. A.,

Deputy Director (Epigraphy).



General Editor

Dr. N. Ramesan, M.A., Ph.D., I.A.S., F.R.A.S. (London),

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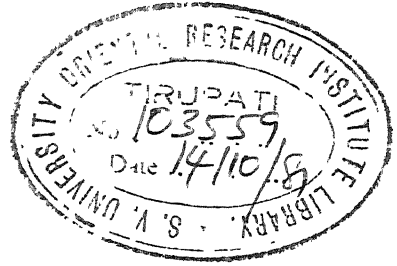
and Member, Board of Revenue

Government of Andhra Pradesh, Hyderabad.

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**THE GOVERNMENT OF ANDHRA PRADESH
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P R E F A C E

During the period under review epigraphical survey has been concentrated more in the Cuddapah district than in other parts of the State. The Epigraphy Assistants and the regions surveyed by them are as follows.

Sri M. V. N. Aditya Sarma, M.A.,	.. Kamalapuram taluk.
Sri G. Jawaharlal, M.A.,	.. Jammalamadugu taluk.
Sri N. Mukunda Rao, M.A.,	.. Badvel and Proddutur taluks.
Sri. K. Malakonda Reddy, M.A.,	.. Cuddapah taluk.
Sri. N. S. Ramachandra Murty, M.A.,	.. Rajampet taluk.
Sri A. Murali Mohan, M.A.,	.. Siddhavatam taluk.
Sri P. V. P. Sastry, M. A.,	.. Rayachoti taluk.

Besides regular survey in the Cuddapah district, some places in Karimnagar, Anantapur, Kurnool and Nellore districts have been surveyed. Two copper plate grants have been acquired during this period. One of them belongs to the Bādāmi Chālukya king Vikramāditya (I) and the other to the Rēnāṭi Chōḷa king Śrīkaṇṭha Śrīmanōhara. Out of the total number of 430 stone inscriptions copied during this year 374 come from Cuddapah district. The dynasties of Bādāmi Chālukyas, Rēnāṭi Chōḷas, Vaidumbas, Bāṇa chiefs, Western Chālukyas of Kalyāṇa, Kākatiyas, Vijayanagar Kings and Qutb Shahis are represented in this collection.

My thanks are due to all the staff members of the Epigraphy branch who have conducted this epigraphical survey and to those of the Government Text Book Press, A.P. for their kind co-operation and diligence in bringing out this report in time.

20-2-1975.

P. V. PARABRAHMA SASTRY
Deputy Director (Epigraphy).

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DYNASTIC LIST OF INSCRIPTIONS

<i>Dynasty</i>	<i>Nos. in Part II</i>
1. Bādāmi Chālukya	C. P. 1; Stone Ins. 3, 8, 10, 398, 402.
2. Bāṇa	2.
3. Kākatiya	169, 212, 214, 385, 387, 388, 407, 408.
4. Kāyastha	27, 44, 68, 367, 382.
5. Maṭli Chiefs	221, 344, 349.
6. Mayana Chiefs	140, 141.
7. Qutb Shahi	225, 419.
8. Rāshṭrakūṭa	1, 71, 108, 188, 281, 424.
9. Reḍḍi	420, 421, 422.
10. Rēnāṭi Chōḷa	C. P. 2; Stone Ins. 20, 83, 273, 329, 333, 365.
11. Telugu Chōḷa	179, 290, 301, 346, 376, 378.
12. Vaidumbā	355, 357, 358, 360, 384.
13. Velamas	390.
14. Vijayanagar	4, 5, 14, 15, 21, 23, 24, 25, 28, 30, 31, 34, 35, 36, 37, 38, 43, 46, 47, 48, 49, 50, 51, 52, 61, 65, 66, 75, 76, 81, 85, 87, 88, 95, 96, 99, 100, 101, 104, 106, 107, 109, 119, 120, 121, 122, 123, 124, 136, 137, 142, 144, 145, 146, 148, 149, 150, 151, 153, 154, 155, 157, 158, 160, 161, 162, 163, 164, 165, 167, 170, 171, 172, 173, 175, 176, 177, 178, 180, 181, 185, 187, 191, 192, 193, 197, 201, 205, 206, 207, 208, 209, 217, 220, 222, 227, 228, 230, 234, 238, 240, 244, 246, 249, 250, 251, 252, 254, 257, 258, 266, 267, 268, 276, 278, 282, 284, 285, 287, 293, 294, 296, 299, 302, 303, 306, 313, 314, 315, 319, 320, 321, 334, 336, 339, 340, 341, 342, 347, 356, 359, 361, 362, 394, 396, 397, 399.
15. Western Chālukya	156, 393, 401, 406, 414.

TOPOGRAPHICAL LIST OF INSCRIPTIONS — 1967

<i>District</i>	<i>Taluk</i>	<i>Village</i>	<i>Nos. in Part II</i>
Adilabad	Chennur	Chennur	1
Anantapur	Gutti	Betapalli	2 to 6
„	„	Dimmagudi	7 and 8
„	„	Kondapalli	9
„	„	Pedavaduguru	10
Cuddapah	Badvel	Akkalareddipalli	44
„	„	Dulamvaripalli	47
„	„	Godlavidu	14
„	„	Itigullapadu	27
„	„	Kabireddi Kunta (Hamlet of Katteragandla)	22 to 26
„	„	Kalasapadu	45
„	„	Kesavanayani Kottala (Hamlet of Katteragandla)	20
„	„	Katteragandla	21
„	„	Kavalakunta	43
„	„	Kodigudlapadu	19
„	„	Koduru	29
„	„	Pagadalapalli	28
„	„	Pandividu	11 to 13
„	„	Pata Prabhalavidu	15 to 16
„	„	Porumamilla	32 to 42
„	„	Sankhavaram	48 to 50
„	„	Savisettipalli	30
„	„	Somireddipalli	18
„	„	Tellapadu	46
„	„	Tangedupalli	17
„	„	Varikunta	31
„	Cuddapah	Bayanapalli	54 to 56
„	„	Buddayapalle	94
„	„	Chamallapalli	80
„	„	Chennuru	53
„	„	Chimalapenta	103
„	„	Chinnadasaripalle	85 to 87
„	„	Chinnamasapalli	52
„	„	Kummarampalle	70 to 72
„	„	Eturu	82

<i>District</i>	<i>Taluk</i>	<i>Village</i>	<i>Nos. in Part I.</i>
Cuddapah	Cuddapah	Kanuparti	57
"	"	Koppolu	65 and 66
"	"	Kummarampalle	70
"	"	Lebaka	68
"	"	Miduturu	83
"	"	Moyillakalva	95 to 100
"	"	Mulapaka	84
"	"	Nandimandalam	104
"	"	Pagadalapalli	90
"	"	Paidikalva	67
"	"	Peddaputṭa	69
"	"	Pendimarri	88 and 89
"	"	Ravulapalli	77 to 79
"	"	Sannapalli	81
"	"	Tudumaladinne	73 to 76
"	"	Tummaluru	101 and 102
"	"	Upparapalli	51
"	"	Valluru	58 to 64
"	"	Yellaturu	91 to 93
"	Jammalamadugu	Ayyavari Kumbala Dinne	151
"	"	Bedduru	170 and 171
"	"	Bestavemula	159
"	"	Bhimagundam	166 to 169
"	"	Bhutamopuru	158
"	"	Boditippanapadu	131
"	"	Chinavenuturla	157
"	"	China Kommerla	153
"	"	Chinnamudiyam	134
"	"	Chinnapasupula	138 and 139
"	"	Chodipiralladinne	142
"	"	Danavulapadu	113 to 115
"	"	Devagudi	125 to 130
"	"	Domhari Nandyala	105 and 106
"	"	Enumula Chintala	176 and 177
"	"	Erragudi	165
"	"	Ghandikota	117 to 122
"	"	Garisaluru	143
"	"	Gollapalli	156
"	"	Gollala Uppalapadu	149 and 150
"	"	Goriganuru	116
"	"	K.Sugamanchipalle	162 and 163
"	"	Kanneluru	107 to 109

<i>District</i>	<i>Taluk</i>	<i>Village</i>	<i>Nos. in Part II</i>
Cuddapah	Jammalamadugu	Koduru	172 to 175
"	"	Medidinna	136 and 137
"	"	Nemalladinne	144 to 147
"	"	Paluru	132 and 133
"	"	Peddakomerla	154 and 155
"	"	Peddapasupula	140 and 141
"	"	Ponnatota	123 and 124
"	"	S. Uppalapadu	110 to 112
"	"	Sankepalli	164
"	"	Talamanchipatnam	180 to 184
"	"	Tallaprodduturu	178 and 179
"	"	Torrivemula	160 and 161
"	"	Uppaluru (old)	148
"	"	Vaddirala	152
"	"	Veparla	135
"	Kamalapuram	Chidipirala	189 to 201
"	"	Chilamkuru	237 to 240
"	"	Dondapadu	259 to 262
"	"	Gangavaram	212
"	"	Gollapalli	202 to 204
"	"	Hanumanagutti	263 to 265
"	"	Kalamalla	230 to 236
"	"	Kamalapuram	185 to 188
"	"	Koduru	247 to 251
"	"	Kokatam	266 to 268
"	"	Malepadu	229
"	"	Mirāpuram	213 to 215
"	"	Niduzuvvi	254 to 257
"	"	Pachikalapādu	258
"	"	Pandillapalli	205 to 207
"	"	Pedachappalli	225 and 226
"	"	Peddanapadu	241 to 246
"	"	Potladurti	227 and 228
"	"	Sambaturu	216 to 224
"	"	Tippaluru	252 and 253
"	"	Yerragudipadu	208 to 211
"	"	Yerraguntla	269
"	Prodduturu	Alladupalli	305
"	"	Bollavaram	294
"	"	Chanduru	289 and 290
"	"	Chapadu	295 and 296
"	"	Chinnaguruvaluru	306

<i>District</i>	<i>Taluk</i>	<i>Village</i>	<i>Nos. in Part II</i>
Cuddapah	Proddaturu	Gopavaram	291 to 293
"	"	Kalluru	298 to 300
"	"	Kamanuru	297
"	"	Kottapalli	314
"	"	Kuchhupapa	311 to 313
"	"	Maduru	301
"	"	Nandyalampeta	323 to 327
"	"	Neravada	302
"	"	Pallavolu	303 and 304
"	"	Pedachiyyapadu	307 to 310
"	"	Pedasettipalli	287 and 288
"	"	Proddaturu	270 to 274
"	"	Ramesvaram	275 to 286
"	"	Sivapuram	315 and 316
"	"	Vanipenta	317 to 322
"	Rajampeta	Attirala	340
"	"	Bommavaram	347 to 350
"	"	Chiyyavaram	341
"	"	Gundlavaripalle	346
"	"	Gundluru	338 and 339
"	"	Kanyeswaram	332
"	"	Malemarpuram	343 to 345
"	"	Mannuru	336
"	"	Periyavaram	342
"	"	Poli	331
"	"	Pulapatturu	333 and 334
"	"	Seshmambapuram	335
"	"	Tallapaka	328 to 330
"	"	Vutukuru	337
"	Rayachoti	Balyampalli	359
"	"	Bondilipalli	357 and 358
"	"	Gandikanuma	355
"	"	Isukachintapalle	354
"	"	Isukatinnepalle	360
"	"	Nagulaguttapalle	356
"	"	Timmareddipalle	351 to 353
"	Siddhavatam	Brahmanapalle	382
"	"	Bukkayapalli	381
"	"	Eppirala	370
"	"	Gangaperuru	362 to 366
"	"	Jyoti	384
"	"	Obalam	371 to 375

<i>District</i>	<i>Taluk</i>	<i>Village</i>	<i>Nos. in Part II</i>
Cuddapah	Siddhavatam	Oguru	378 and 379
"	"	Pattapurayi	376 and 377
"	"	Punnavolu	368
"	"	Rajampeta	367
"	"	Ramapuram	380
"	"	Siddhavatam	361
"	"	Takkolu	369
"	"	Viswanathapuram	383
Karimnagar	Huzurabad	Godisala (Upparapalli)	385
"	Manthena	Chandrampalli	388
"	"	Manthena	386 and 387
"	"	Ramagiri	389
Khammam	Khammam	Jallipalli	390 to 392
"	"	Mudigonda	393
Kurnool	Kurnool	Ulchala	394 to 398
"	Nandikotkur	Edurupadu	400
"	"	Gokavaram	399
"	"	Sangameswaram	401
Mahbubnagar	Alampur	Alampur	402 and 403
"	Kolhapur	Kolhapur	404
"	Nagarkurnool	Karuvanga	405
"	"	Pulijala	406
Medak	Medak	Kondapaka	407 and 408
"	Sangareddi	Kandi	412 to 414
"	"	Nandikandi	409 to 411
Nalgonda	Bhongir	Keesara	415 and 416
Nellore	Kandukur	Chundi	419 to 422
"	"	Malakonda Hill	417 and 418
Warangal	Warangal	Warangal	423
"	"	Jaffarghad	424
West Godavari	Eluru	Eluru	425 to 430

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PART I

DYNASTIC INTRODUCTION

THE CHĀLUKYAS OF BĀDĀMI

One copper plate grant (C. P. No. 1) and about half a dozen epigraphs of this year's collection represent the Chālukyas of Bādāmi. The Pedavadugūru epigraph (No. 10) is the earliest of this group and is assignable to the time of Pulakēśin II, who is said to have borne the title *Eriyitiyaḍigal*. It records the grant of the village Eḷpattu Simbhiga as tax-free *agrahāra* by the king that is *Eriyitiyaḍigal* after his subjugation of Raṇavikrama probably a Bāṇa king (S. I. I. IX, Part 1 No. 46). The copper plate set (C P. No. 1) which consists of two plates held together by a ring with the emblem of *Varāha* is acquired by the department from the headmaster of the High School at Kollapuram, Mahabubnagar district. It records the gift of 108 *niyartanas* of land according to the royal standard within the limits of Kottera on the northern bank of the Krishna-Venṇe to Sōmaśarman, son of Śrī Svāmīśarman together with his son (name not clear) by Vikramāditya *Prithivīvallabha Mahārājādhirāja Paramēśvara Parama-bhatāraka* of the Chālukya lineage at the request of *Prithvīpati-rāja* on Kārtika Purnamāsyā of his 17th (*sapta-daśa*) regnal year. The inscription traces the descent of the king from Polikēśivallabha (Pulakēśin I), through Kīrtivarman and Satyāśraya, his son and grandson respectively. About Polikēśin it is stated that his body was purified by the ceremonial bath after the performance of the *Āsvamēdha* sacrifice. Then it states that his son Kīrtivarman acquired fame by the conquest of Vanavāsi and other enemy territories, and that his grandson Satyāśraya (Pulakēśin II) conquered in battle Harshavardhana the lord of the entire *Uttarāpatha* (Northern India). Vikramāditya it is stated, was the favourite son of Satyāśraya (Pulakēśin II). He is said to have obtained his family possessions by his victories over the enemies and having mounted on his famous charger named Chitrakanṭha he defeated all his *dāyādas* and obtained the paramountcy over the whole world. These facts are known from the other records also, especially the copper-plate grants of this king; but the *viññāpaka* *Prithvīrāja* is otherwise unknown. The date quoted in the record is probably the 17th regnal year, which corresponds to A. D. 671-2.

No. 8 copied from Dimmagudi village in the Gutti taluk, Anantapur district (at present in the State Museum, Hyderabad) states that in the twentieth regnal year of the Chālukya Vikramāditya, a grant of *pannēśa* of sixty *maṭṭurs* of land in the Muthukūru village was made to a brāhmaṇa by some chief (name not clear). The record further states that the king had captured Kañchi during that year. The record obviously refers itself to the reign of Vikramāditya I (654-678-79 A.D.) as Vikramāditya II had a rule of only about fourteen years from 732 to 744-5 A. D. Vikramāditya I before his accession to the throne in about 654 A. D., had to struggle hard in acquiring supremacy over his *dāyādas* and establishing his position. There is no positive evidence to state that he invaded the Pallava country during this period to take revenge against Pallava Narasimhavarman I for the harm the latter had done to the Chālukya capital in the last years of Pulakēśin II. However, according to the Gadval plates it is known that Vikramāditya invaded the Pallava kingdom more than once, the first of which took place during the time of Narasimhavarman I, whose reign ended in about 659-60 A. D. His second invasion of the Pallava kingdom according to the same record took place during the reign of Mahēndravarman II. Hence it is believed that Vikramāditya I was continuously on war expeditions against the Pallavas right from his accession to the

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throne. But he could succeed in capturing the Pallava capital *Kāñchi* only during his twentieth regnal year that is in 674-5 A.D., which fact was significantly stated in this epigraph as “*viṣaya-rājya-saṁvatsaraṁbulu=iruvadi-ēṇḍu agunēti Kañchin koṇina ēṇḍu*”. It is interesting to note that the Gadval plates were also issued in Śaka 596 (A. D. 674) by the king while he was camping in the *skandhāvāra* at Uragapura on the southern bank of *Kāvēri*. So the occasion of the king's victory over the Pallavas is the same in both the cases. According to the Honnuru plates (Mysore Archaeological Report 1939, p. 129-137) it seems that Vikramāditya I conducted another expedition against *Kāñchi* on an earlier occasion in his sixteenth regnal year, Śaka 592 (A. D. 670) while Mahēndravarma was alive. It is stated in the record that the king was camping at Malliyūru to the west of *Kāñchipura*. The result of this expedition is not known. It might have been one of his abortive attempts.

No. 402, a small inscription in four lines on a pillar in the Svarga Brahma temple, at Alampur, Mahbubnagar district, refers itself to the reign of Vinayāditya Prithivīvallabha. His queen, name not mentioned, is said to have caused the construction of temple (*dēvakula*) through *Elā-arasan* (prince) *Lōkāḍitya*.

No. 398 copied from the village Ulchāla in the Kurnool district belongs to the reign of Vijayāditya and refers to his 35th regnal year. It records that *Yuvarāja* Vikramāditya went on an expedition to *Kāñchi*, exacted tribute from Paramēśvaravarman and while returning presented Ulchālu and Pariyaḷu to Kaṅguṇi (Durvinita Eṇeyappa) who granted certain concessions (to the residents of the village) on the occasion.

No. 9, of Kondapalli, in the Anantapur district dated in the 23rd regnal year of Vijayāditya registers some *uñchus* (?) of land according to the royal measure in *Vikaṭṭapula* to certain *Bōla* Ananta *Śambhu* by the father-in-law of Vikramāditya *Bali* Indra *Bāṇarāja* son of *Narasimha* *Bānādhira*, while the former (*Bali* Indra *Bāṇarāja*) was ruling *Turumara vishaya*. The names of father and son signify their subordinate position to the Pallava (*Narasimha* Varman) and *Chālukya* (Vikramāditya) respectively during their successive periods. No. 3 of Betapalli, Guttu taluk, Anantapur district refers itself to the reign of Vijayāditya and records the grant of *pannasa* of lands of *eiekāḍu*, *tale pariṇḍu*, *kesukāḍu*, *maḍikāḍu*, *keyyum* and *tōṇṭa* to certain *Eṇeya* (?) by the *Bāṇa* king Vikramāditya of *Turumara vishaya*. Different types of cultivable land in those days are mentioned here namely, black soil, irrigated land, red soil, wet land (perhaps paddy field), dry field and garden.

THE RĀSHṬRAKŪṬAS

Five inscriptions of this dynasty have been copied during this year. The Kanneluru (Cuddapah district) epigraph (No. 108) seems, on palaeographical grounds, to belong to the time of *Prabhūtarsha* Govinda II. Certain *Rēvayarasar* is said to be ruling *Rēnāḍu* - 7,000. Other details of the record are not clear as many letters in its latter part are worn out. No. 188 of Kamalapuram in Cuddapah district, dated Ś. 848, *Pārthiva*, *Uttarāyana-Saṁkrānti* corresponding to A. D. 925, December 23, Friday refers itself to the prosperous reign of the great king *Nityavarsha* *Prithivīvallabha* Indra *Narēndra*. It records the construction of the door-way (*satpatha-dvāra-bandha*) to the temple of *Pārthēśvara* by certain subordinate of the Pallava lineage. This is one of the few inscriptions which goes against the view of some historians regarding the last date of Indra III. On the basis of the Dandapur epigraph (B. K. 63 of 1933-34) dated Ś. 840, the first record of *Prabhūtarsha* Govinda IV it has been assumed that his father and predecessor Indra III had died in or before A. D. 918. But in the light of the present record and some

other inscriptions from the Ballary district and the Bombay-Karnatak region (47 of Mad. Ep. Col : S. I. I. No. IX-1 Nos. 57 and 62) which specifically refer to the reign of *Nityavarsha* (Indra) who is none else than Indra III, it is evident that he was alive even after Ś. 840 the date of the Dandapur record. According to the two inscriptions one from Gadag (No. 184 of 1932-33 Bombay-Karnatak Inscriptions) and another from Halebidu (No. 47 of 1933-34 B. K.) dated Ś. 840 and Ś. 850 that is, A. D. 918 and A. D. 927 respectively it is noticed that Indra III besides his familiar title *Nityavarsha* had another title *Nirupama*. On the basis of the date of the latter record that is Śaka 850. Sarvadhāri. Pushya, corresponding to A. D. 927, December, it becomes an undisputed fact that Indra III actually reigned till the end of A. D. 927 or even some time more. The single Dandapur record of the Bombay-Karnatak region mentioned above in which *Prabhūtarsha* Gōvinda IV appears for the first time as early as Śaka 840 (A. D. 918) must have been a reference made while he was a *Yuvarāja* (Ep. Ind. XXVI p. 161 ff). But his earliest known record is the copper plate grant of Andura. Balaṭur taluk and Akola district which is dated in the Śaka year 851. Vikrīti. Pushya, ba. 5 corresponding to A. D. 929, December 23. It registers the grant of the village Eleuri in the Vadvera-300, to eight brāhmaṇas on the occasion of his queen Bhāgiyavva's *paṭṭabandha* ceremony (Ep. Ind. XXXVI p. 257 ff and A. R. 1962-63 C. P. No. 44) which generally takes place along with the coronation of the king unless a former queen if any, happens to die premature death. No. 281 copied in the Rāmēśvara temple near Proddatur refers itself to the reign of Kṛṣṇa III and records the gift of lands and taxes to the god Rāmēśvara by certain *sāmanta* named Kannayya. The record in 25 Sanskrit verses and some Kannada prose in the end gives the genealogy of the Rāshṭrakūṭa kings from Dantidurga to Kṛṣṇa III ; but as the readings are disconnected on account of the damaged condition of the stone, it is not possible to construct the genealogy with certainty (S. I. I. Vol. IX-1 No. 68; and E. I. XXXVI pp. 57-68).

The Chennur epigraph (No. 1) dated Ś. 863 belongs to the reign of *Akālavarsha* Kṛṣṇa III. His subordinate (*sāmanta-chūḍāmaṇi*) was Arikēśari of the Chālukya line who bears among others the titles of *ārūḍha sarvajña*, *guṇārṇava* and *Tribhuvanamallu*. His subordinate, again a Chālukya prince named Baddega son of Goṇagarasa is said to have made some gifts of money and lands to certain Tammayya in the *agrahāra* (name not clear) on the bank of Gōdāvarī in the region of Pōdana-nāḍu and *Tēkumbaṭṭu*-70. Arikēśari mentioned in the record is identical with Arikēśari II, the Chālukya king of the Lēmūlavāda branch whose reign is assigned to be approximately between A. D. 930 and 950. The titles mentioned above are also noticeable in his Vēmūlavāda inscription (No. 170 of A. P. A. R. 1966). The other Chālukya prince Baddega son of Goṇagarasa might be a scion of the Mudugoṇḍa family referred to in the Koravi epigraph of the time of Chālukya Bhīma II (A. D. 934-945) of Vēṅgi (No. 327 of A. P. A. R. 1966). In this connection it may be recalled that the Koravi epigraph which records certain levies of fines and taxes on the villagers of Koravi by the Chālukya chief Niravadya states that he succeeded his elder brother Goṇaga *alias* Anuṅgu Goṇaga son of Kusumāyudha. Goṇaga, here is a shortened form of the name Guṇaga-Vijayāditya which has been adopted by the Chālukyas of Mudugoṇḍa after their overlord of that name who ruled the Vēṅgi country from 848 to 891 A. D. The Mudugoṇḍa Chālukyas were originally subordinates under the Chālukyas of Vēṅgi, ruling the northern frontiers of their kingdom and checking the inroads of the Rāshṭrakūṭa invaders. Goṇaga is some times called Vijayāditya or Bijayita or Bijja. According to the Lēmūlavāda inscription of Arikēśari II, it is known that this king gave protection to certain Bijja and saved him from the wrath of Gōvindaṛāja, evidently Rāshṭrakūṭa Govinda IV. Pāṃpa's *Vikramārjunavijayam* confirms it by stating that Arikēśari offered protection to Vijayāditya of the Chālukya lineage. Hence Goṇagarasa of the present Chennur epigraph must be identical with Bijja of the Lēmūlavāda inscription and Vijayāditya of Pāṃpa's *Vikramārjunavijayam*. The language of the Koravi epigraph makes us believe that *Anuṅgu*

Goṇaga was dislodged and forced to flee from Koravi giving place to his younger brother Niravadya who in polite terms states that he alone has become the legal heir to the royal prosperity of his brother. Had he not been a traitor it becomes obligatory on his part to restore the kingdom to his nephew Baddega, the legal heir. But he did not do so. On the other hand he usurped the throne, of course, as a loyal subordinate to their family overlord Chālukya Bhīma II. The present Chennur epigraph lends, support to this assumption by stating that Baddega son of Goṇagarasa of the Chālukya lineage was holding a fief in Pōdana-nāḍu as a subordinate under Arikēsari II (of Lēmbulavāda) in A. D. 941. The Koravi epigraph, though undated, relates to the events that have taken place during the time of Chālukya Bhīma II who ruled the Vēṅgi kingdom between 934 and 945 A. D. It seems that Niravadya stood on the side of Chālukya Bhīma II whereas his brother Anuṅgu Goṇaga took sides with Arikēsari II who fought for Rāshtrakūṭa Kṛishṇa III against Gōvinda IV. The actual alignment of these chiefs however needs further investigation. But it is a fact that Baddega's father Goṇaga was expelled from Koravi by his brother Niravadya and took asylum in the court of Arikēsari II and was offered by the latter a subordinate position with a fief in Pōdana-nāḍu.

THE RĒNĀṬI CHŌLAS

One copper plate grant and three epigraphs of this year's collection belong to the early Telugu Chōda kings of Rēnāḍu.

Copper plate grant (No. 2) is a set of three plates held together by a ring the ends of which are soldered together with a round seal containing the image of a lion in bas-relief. It is discovered in the village Pedacheppalli of Kamalapuram taluk, Cuddapah district, by certain Ākulapāṭi Narasayya, a farmer while digging for black soil in the area called *Kōṭapaḍumaṭi chēnu* near the village. In course of epigraphical survey in the area, Sri M. V. N. Aditya Sarma, Senior Assistant-in-Epigraphy acquired the plates from the owner. The plates and the ring with the seal are in a state of good preservation. The script of the record is in Telugu archaic characters of 8th century A. D. The language is partly Sanskrit and partly Telugu and full of mistakes in orthography as well as grammar and syntax.

The record begins with the genealogical list of the kings belonging to the family of the donor, Śrīkanṭha Chōḷa of the Karikāla lineage. Leaving the mythological names like Brahma, Marichi, Kaśyapa, Vivasvān, Manu etc., upto Rāma and Kuśa, the historical part begins with Karikāla in whose line the following members are mentioned in order; Sundarananda, Nava Rāma, Eṇayamma, Vijayakāma, Virārjuna, Agrāṇi Pidugu, Kokilī, Mahēndravarmān, Eḷamjōḷa, Nṛipakāma, and Śrīkanṭha Śrī Manōhara. The last mentioned king is said to have granted the village Kaṇuvūru of Mūgavāḍi (region) to certain Krāmja Guṇḍaya of Kāśyapa gōtra and Āpastamba sūtra as *brahmadēya* and *ēkabhōga* on the occasion of a solar eclipse. The donee is said to be a *kramayitā*, that is who studied the *kramapāṭha* of the Vēda probably Yajurvēda as denoted by Āpastamba sūtra and a *māsōpavāsīn* that is who used to observe fasting in a sacred month like Kārtika. The village is further divided among several other brāhmaṇas of different *gotrās* and *sūtrās*, to whom Guṇḍaya appears to have granted *vṛittī*s in his *agrahāra*.

There is one more copper plate of Śrīkanṭha Chōḷa in the Government Museum, Madras and the genealogical list of kings given in that record almost tallies with that of the present one except the additional name of Divākara between the last two names that is Nṛipakāma and Śrīkanṭha the donor. This mistake of non-mentioning the name of the immediate predecessor of the donor most probably his father and the re-apportioning of the granted village which was originally an *ēkabhōga* give rise for the suspicion that the present record might be a copy of the original, redrafted on the latter occasion, by some shareholders,

though not far removed from the date of the original grant. The numerous mistakes and the omission, of the names of some donees, though their *gōtras* and *sūtrās* are mentioned, further lend support to the opinion. The only objection for such assumption is the existence of the royal seal which is undoubtedly genuine. But it cannot be a serious one if the redistribution was implemented by an authorized arrangement. Attention may be drawn in this connection to the existence of a collateral branch of these early Chōḷa kings given in the Mālepādu plates of Puṇyakumāra (Ep. Ind. XI p. 345). That line begins with Dhanañjaya-varman the last of the three brothers Siṃhaviśṇu, Sundarananda and himself, sons of Nandivarman whereas the present record gives the line of the second brother Sundarananda. Besides these two main lines several other names of kings of the Chōḷa origin also appear in the epigraphs of that period in the Rēnāḍu region. Their interrelation and chronology are matters for further study. (See Ep. Ind. XXVII pp. 220-251).

No. 333 of Pullapatturu in Rajampet taluk of Cuddapah district, registers a grant of land to the goddess by the son-in-law of Chōḷa Mahārāja and No. 329 of Tallapaka from the same district refers to certain Mudigonda Chōḷa Mahārāja. The identity of these two chiefs is not known. No. 83 from Midutūru village, Cuddapah taluk written in the archaic Telugu characters of tenth century A.D. registers the grant of eighty *maṭṭas* of land in Muddupura village to a *pāra* named Aḷama Sammāru (by the king) Ja(ṭṭa) Chōḷa Mahārāja. It is not improbable that he is identical with Ja(ṭṭa) Chōḍa, the father or perhaps the grandfather of Bhīma of the Coṇjeevaram inscription (Ep. Ind. XXXI p. 21).

THE BĀṆA CHIEFS

Epigraph No. 2 belongs to this dynasty and it comes from Betapalli, in Gutti taluk, Anantapur district. It mentions certain chief named Taruṇavasanta whose subordinate is said to have made a gift of land. Certain Taruṇavasanta appears in the Rāmāpuram epigraph No. 11 of A. P. A. R. E. 1966. Two more kings Narasiṃha Bāṇādhirāja and his son Vikramāditya Bali Indra Bāṇarāja have been already noticed above, as the subordinates of Vijayāditya, the Chāḷukya king of Bādāmi (Nos. 3 and 9 from Betapalli and Kondapalli respectively of Gutti taluk, Anantapur district).

THE VAIDUMBAS

Seven inscriptions of this year's collection belong to this dynasty. Four epigraphs of the early kings come from Rayachoty taluk, Cuddapah district where some more records of these kings have been noticed in the previous reports. Like other inscriptions of these kings they simply refer to the kings either Gaṇḍatriṇētra or Manujatriṇētra and record the death of some heroes. But No. 357 from Bondilipalli in Rayachoty taluk, Cuddapah district, which is a broken slab lying on the way to Mangalāpuram near Narsupalli, records the gift of *Cheruvu-chēnu* (land irrigated under a tank) to a brāhman by [.....]ṇḍi Dogarāju, the *sūtunru* (chariot-driver) of the king Gaṇḍatriṇētra. If the word *sūtunru* on account of any scribal error stands for *sutunru* it may mean the son of Gaṇḍatriṇētra named (.....)ṇḍi Dogarāju.

Of the later members of the family, Bhujabala Viranārāyaṇa Rāyadēva Mahārāja is represented No. 384 copied from a stone near the old Śiva temple at Jyoti in the Siddhavatam taluk. *Mahāmaṇḍalēśvara*, *Trailōkyamalla*, *Bhujabala Vīranārāyaṇa*, *Audumbar-ābharaṇa*, *Kalukaḍa-puravarādhiśvara* are the titles

of Rāyadēva Mahārāja *alias* Rakkasa Gaṅga. The epigraph dated Ś. 1169. Plavaṅga, Jyēṣṭha śu. 13 Vaddavāra (A.D. 1247, May 19 Saturday) records the construction of the *gōpura* to the temple of Jyōtinātha, the temple at Tekaprōlu for Irugālādēva, two tanks and a temple at Chēṭūru and the gift of (that village as) an *agrahāra* by a subordinate named Chīm̐ta Rāmināyaka who bears a lengthy *prāṣasti*, which does not contain any particular significance. Two inscriptions of Rāyadēva Mahārāja one in the Abbeśvara temple at Abbavaram and another at Pātarāyachoṭi, both near Rāyachoṭi town, have been noticed in Andhra Pradesh Annual Report on Epigraphy 1965 (Nos. 1 and 18 and page 91). They are dated Ś. 1154 Vijaya and Ś. 1155, Nandana respectively (A. D. 1232-33). He is the only king of the dynasty with a brilliant political career known to history so far. From a copper plate grant of Allu Gaṅga (No. 31 P. W. Museum Bombay) it is seen that the families of Rāyadēva and Allu Gaṅga were interrelated, the former being the maternal uncle of the latter (A. R. 1962-62, p. 22). The same source also reveals that Rāyadēva had four sons namely Gaṅga, Kēśava, Siddhi and Sōmēśa of whom Kēśavadēva and Sōmidēva appear as donors in one of the Chintalapattur (Pushpagiri) inscriptions dated, Ś. 1190 (A. P. A. R. 1965. No. 63.)

THE WESTERN CHĀLUKYAS OF KALYĀṆI

The earliest of the few inscriptions of this dynasty copied during the year is the Nandikandi epigraph (No. 414) from Medak district, dated Śaka year 936, Anala, probably a mistake for Ānanda, refers to the king Vikramāditya obviously Vikramāditya V whose reign ended in the same year that is 1014-15 A. D. A *Mahāmandalēśvara* of the king named Paṁpa Permanāḍi is said to have made a gift of the village Kōvūru to the god Nāmēśvaradēva after washing the feet of Vakhāṇa dēva of Kiriya Kandi, with *sarvābhyantara siddhis* that is with all the internal privileges.

Epigraph No. 406 copied in the village Pulijāla in the Nagarkurnul taluk of Mahabubnagar district contains a reference to a Chālukya-Chōḷa war. It is dated in the Śaka year 986, Krōdhi, Uttarāyaṇa *Samkrānti* corresponding to 1064 A.D. December 24, Friday, that is, during the closing period of Sōmēśvara I's reign. The record however does not mention the king's name anywhere. It was issued jointly by the two Chālukya princes Gaṅga Permanāḍi Vikramāditya and Nōlamba Permanāḍi Jayasimghadēva while camping at Maṁchchāla (*nelaviḍu*) on the bank of Tungabhadra on their victorious advance to repel the Chōḷa invasion. It was a grant of the village Pulimjēlu included in the Vaddavāni-500 to certain *Śākhahāri* Bhīmarāśi *paṇḍita* for maintaining a choultry at Śrīparvata the abode of Mālikārjunadēva. The war under reference might be the famous engagement that took place between the Chōḷas and the Chālukyas at Kūḍal Saṅgam which was described at length in the records of the Chōḷa king Vīrarājendra. Regarding the identification of Kūḍal Saṅgam where the battle took place, difference of opinion prevails among the scholars. There are two places of the name Kūḍal Saṅgam, one at the confluence of the tributaries Tunga and Bhadra and the other at the confluence of Tungabhadra and Kṛishṇa near Alampur. The find spot of the present record and the mention of another place Maṁchchāla where the two Chālukya princes Vikramāditya and Jayasimgha dēva, the rulers of Gaṅgavādi and Nōḷambavādi respectively were camping indicate that their confrontation with the Chōḷa army took place in the vicinity of these places. Maṁchchāla can be identified with the present Maṁchchālakaṭṭa, a village on the left bank of Kṛishṇa about 15 Km. down the stream from Kūḍal Saṅgam, the confluence of the rivers Tungabhadra and Kṛishṇa. Pulijāla the find spot of the present epigraph is about 50 Km. from Maṁchchālakaṭṭa. Vaddavāni [500]

is the region of 500 villages with Vaddavāni, the present Vaddamānu in the Acchampet taluk as its capital. Hence it appears more reasonable to identify Kūḍali Saṅgam with the meeting place of Krishna and Tungabhadra than with the confluence of Tunga and Bhadra in the Mysore State. The claim of the Chōla inscriptions of Virarājendra that the entire victory attributed on his side need not be taken in its full literary sense. The present record proves the truthfulness of the other side of their version and it is an undeniable fact that the Chālukya army under the leadership of the two princes Vikramāditya and Jayasīṅgha dēva did succeed in their attempt to repulse the enemy from his over-enthusiastic advancement. No. 156 of Gollapalli in Jammalamadugu taluk belongs to the time of Taila who is said to be ruling from Kaiyāna. As Taila II, the founder of the latter Chālukya dynasty is not known so far to be ruling from Kaiyāna which became their capital during the time of Trailōkyamalla Sōmēśvara I, it may be understood that this Taila might be Taila III (A. D. 1151-57). It is also interesting to note in this epigraph that besides the usual western Chālukya titles he bears the title *Vishṇuvardhana* which generally applies to some of the crowned kings of the Vēṅgi Chālukyas.

THE KĀKATĪYAS

About half a dozen inscriptions of the Kākatīyas have been copied during this year. No. 407 of Koṇḍāpaka, Medak district dated Ś. 1116, Āranda corresponding to A. D. 1194 refers to the king Rudradēva Mahārāja and records the installation of the god Rudrēśvara and the gift of some lands for the merit of the king by one hundred thirty *ekkaṭis* of Koṇḍāpaka, the gift being intended for maintaining a perpetual lamp and conducting *pātra-bhōga* to the deity. No. 387 copied from Manthana, Karimnagar district is dated Ś. 1121, Sddhārthi, Makara-*saṃkrānti* i.e., A. D. 1199 December 26th Sunday. It refers to the king Gaṇapatidēva and records the grant of an extensive land at the confluence of Godavari and Praṇītā, to the king's *Purōhita Tribhuvana Vidyā-Chakravarti* Mañchi Bhaṭṭōpādhyāya by Alluprōlurāja, the ruler of Chernūru-*rājya*. The donee in his turn founded a village and a tank in the land and gifted it to the brāhmaṇas of Mantrakūṭa. The record although dated in Ś. 1121, the first regnal year of Gaṇapatidēva refers to some earlier grant made by his predecessor Rudradēva. The title *Tribhuvana-Vidyā-Chakravrti* of Mañchi Bhaṭṭōpādhyāya is suggestive that he might have been honoured as the chief court scholar (*āsthāna-vidvān*) by Gaṇapatidēva Mahārāja. The record mentions both Mantrakūṭa and Manthana as the village name.

The Godisāla (Upparapally) epigraph (No. 385) from Huzurabad taluk, Karimnagar district which is in Telugu verse and prose and dated Ś. 1157 Manmatha, Māgha śu. 15 (A. D. 1236, January, 24) records the installation of Śiva temples, tanks and gardens and the gift of the village Pincharapalli excluding the *vr̥ttis* of dēvas and brāhmaṇas as *sarvanamasya* to the god Pañchalīṅgāla by Kāṭayanāyaka son of Rājanāyaka the minister of Rēcharla Rudra who was the *pradhāni* of Gaṇapatidēva Mahārāja. The record is important in more than one aspect. While giving the antecedents of Gaṇapatidēva, the record states that he was the son of Rudradēva contrary to the established view that he was the son of Mahādēva. The statement cannot be easily ignored as it was composed with authentic information by a royal dignitary not less than a reputed general in rank. As Rudra had no issues of his own it might have so happened that he took his brother Mahādēva's son Gaṇapati in adoption while the latter was still a young lad.

Second important feature of the record is the narration of victories that have been achieved by Rājanāyaka, father of Kāṭanāyaka obviously on behalf of the Kākatīya king Gaṇapatidēva. They are,

his conquest of an army at Bokkera, beheading the chief named Gōdhumarāti, capturing Udayagiri and making Paḍirāya flee from the battle field. Details of these victories have been discussed by the authors of the Kākatiya History in the Early History of the Deccan, edited by Dr. G. Yazdani (Part VIII). The composition of the record in highly beautiful Telugu verse and prose in the thirteenth century A. D., is also a remarkable feature to be noted. No. 212 from Gangavaram, Kamalapuram taluk, dated Ś. 1189 (A. D. 1267) records the grant of that village in the Mulkināti *sīma* to the deity (name lost) of Pushpagiri by Kamalābai, the queen of *Mahāmaṇḍalēśvara Gaṇḍapeṇḍāra Gaṅgaya sāhinī*, the Kāyastha subordinate of Gaṇapatidēva. No. 408 of Koṇḍapāka village registers the construction of a tank named Gaṇapati-*samudra* and the gift of lands irrigated under the tank to the gods Aitēśvara, Sōmanātha and Kēśavanāiāyaṇa of Koṇḍapāka by certain *Mahāmaṇḍalēśvara Gaṇapati mantri*, the *karaṇādhikāri* of Kolipāka seventy villages. It is doubtful whether the word Kolipāka refers to Kollipāka, the well known Chālukyan sub-capital or a mistake for Koṇḍapāka the find spot of the epigraph. He is also said to be proficient in the art of *Chuttavāsikaraṇa* (attracting others minds)

THE KĀYASTHAS

These Chiefs are represented by five epigraphs in this collection. No. 27 of Itigullapādu, Badvel taluk (date not clear) refers itself to Jannigadēva. Nos. 44 and 68 of Akkalareddipalli, Badvel taluk and Lēbāka, in Cuddapah taluk respectively, belong to Tripurāridēva. Jannigadeva's record registers the grant of the village (---)muḍamāla in the Sakili *sīma* to the Śaiva ascetic Śānti Śiva dēśika of the Abhinava Gōḷaki *maṭha* of Śrīśaila for maintaining a Śivaliṅga-*maṭha*, a *Vidyāmaṇḍapa* and a feeding house. It may be noted that the Śaiva institutions of the Gōḷaki *maṭha*, besides their religious activities, used to impart education by maintaining residential boarding houses for the pupils and appointing teachers of all branches of Vedic education. The Malkapuram inscription of Kākatiya Rudramadēvi of the same period, gives us more details in this regard. (S.I.I. Vol. X No. 395).

No. 44 of Tripurāridēva dated Ś. 1205 records the installation of the temple to the god Gōśringēśvara by Gaurēśvarabāyamma for the merit of the king (Tripurāridēva). The relation between the king and the donor, is not specifically stated in the record. The other record dated Ś. 1226 is incomplete and simply states the usual titles of the king viz., *Mahāmaṇḍalēśvara, Māṇḍalika brahmarā-kshasa, Gaṇḍapeṇḍāra* and that he was ruling from Vallūri-*paṭṭana*. It seems reasonable that the former inscription of Ś. 1205 belongs to Ambadēva's predecessor Tripurāri I, whereas the latter record belongs to Tripurāri II, son and successor of Ambadēva. On the basis of his Tripurāntakam inscription (S.I.I. Vol. X — No. 432) dated Śaka 1194 scholars generally hold the opinion that Ambadēva succeeded his brother Tripurāri I in that year. The present inscription according to them, is assignable to his son and successor Tripurāri II. But contrary to this opinion the Government Epigraphist is inclined to believe that it may belong to Tripurāri I as he is known to have been ruling conjointly with his younger brother Ambadēva for some years after Ś. 1194. (A. R. 1939-40 to 1942-43, II para 76). The absence of Ambadēva's inscriptions after his above mentioned Tripurāntakam epigraph of Ś. 1194, till Ś. 1209 the date of his Attirāla inscription, further lends support to the view that his Tripurāntakam epigraph (Ś. 1194) might be of the time when he was still a conjoint ruler with his elder brother. The title *Chalamettugaṇḍa* which is found as an attribute to Tripurāri I in his Āulapādu inscription, Darsi taluk, Ongole district is significantly found in the present Akkalareddipalli record also, while it is not noticeable in association with Tripurāri II.

No. 367 from Rajampet, Siddhavatam, Cuddapah district, dated Śaka 1214, Nandana, corresponding to A. D. 1292, registers the gift of certain localities as *sarvamānya* to the Śaiva ascetic Siddhaśiva by *Mahāmaṇḍalēśvara Gaṇḍapeṇḍāra* Āmbadēva. The region that was under his supreme power with Gaṇḍikōṭa as capital is stated to be comprising Mulki-*nādu*, Penavāḍi, Pulivimḍala, Rēnāḍu, Sirivōḍu, Pottapi, Jūlapalli (Kapenamsaga ?), Ēruva etc.,. The other No. 382 of Brahmanapalli, dated Ś. 1212, states that Āmbadeva's *mahāpradhāni* Gōḍērāya Gaṅḍidēva set up the boundary between the villages Rāvulakolani and Boṭṭēru.

TELUGU CHŌLAS

No. 346 of Gudlavāripalle, Rajampet taluk, dated in the sixth regnal year of Nalla Sidyana Chōḷa Mahārāja records the death of a certain Tikkana son of (A)ṁkana, while he was attacking a *kāmpu* in the village Gudlūru. The last portion seems to be a Telugu verse in some *dēsi* metre.* No. 376 Paṭṭapurāyi in the same taluk is a fragmentary record of the time of the king Tirukālattidēva and seems to be a grant for *dhūpa-dīpa-naivēdyas* to some deity by the king's subordinate. Certain Bhīma *nāhiḍu* and his *pergada* Rāmi(- -) are mentioned. Other details are missing. The cyclic year Vibhava mentioned in the record corresponds to A. D. 1208 which falls in the early part of the Tirukālattidēva's reign. No. 378 of Oguru village Siddhavatam taluk is dated in Ś. 1159, Hēmalambi and refers itself to *Mahāmaṇḍalēśvara Gaṇḍagōpāla* Tirukālattidēva Chōḍa Mahārāja. The date corresponds to A. D. 1238 January 27, though the week-day happens to be Wednesday instead of Monday. Certain Sūrapanāyudu, a servant of Kāmayadēva Mahārāja of Pallava lineage and a subordinate of Tirukālattidēva Chōḍa is said to have installed the god Mallanāthadēva in the Vongūru village situated in the south-east of the seven thousand *kampāna* and endowed the deity with lands. Tirukālattidēva mentioned in these records is identical with Tikka Chōḍa I of Nellore, the father of Manumasiddhi II. The *praśasti* in the latter record contains several epithets of the king like *Prithivīśvara śiraḥ-kanduka-kriḍāvinōḍa*, *Gaṇḍagōpāla*, the former significantly referring to his participation in Kākatiya Gaṇapati's war with Prithivīśvara, the Velanāti Chief in about A. D. 1206. Epigraph No. 179 of Tallaprodudduru, Jammalamadugu taluk, Cuddapah district is a record in Telugu prose and verse. It is dated in Śaka 1244, Dundubhi corresponding to A. D. 1323. The record begins with a lengthy *praśasti* which includes *Orayūri-pura-var-ādhīśvara Kāśyapa-gōtra*, *Dinakara-kula-pradīpa*, *Sēvana-sēnā-dugdhāmbhō-nidhāna-parimathana*, *śakalita-Jōgūlakumāra*, *mahā mahī dhara*, *Oṛatara Bhīmani-śiraḥ-kandukōtpātana*, *Gaṇḍapeṇḍāra Gaṅḍaya sāhīni sarvasva bandī kāra*, and introduces the Chōḍa chief named Gangayadēva Chōḷa mahārāja. He is said to have installed a tank named Ganga-*samudra* after his parents Allugaṅgarāju and Gaṅgamasāni. The full import of all the titles in the foregoing *praśasti* is not easily explainable. Some of the titles like *Gaṇḍapeṇḍāra Gaṅḍaya sāhīni sarvasva-bandikāra* seem to have been achieved by the early members of his family as is evidenced by the mention of Gaṅḍayāsāhīni of the Kāyastha family whose time was at least sixty years anterior to the date

* గుముడురేలు [మ] [గ] ణ్ణ గుణవిభూషమణ్ణ కణ[మరణ] దణ్ణి మణియు [ళ] ముసన్ని భుణ్ణ ధరశ్రీయుసే కొనినవిభవ పరు ణ్ణ దానుయు [ప్పిల] ల కులములోన సుత్తమణ్ణ మణియు తప్పలేనిదణ్ణి మణ్ణి నత్య [త] య్య మగణ్ణ న [రి] లేని తిక్కణ్ణ [ం] కనయ్య సుతుణ్ణ సురల క [రి] యు గాగ బొడిచి సుగతికెక్కనొప్ప [॥]

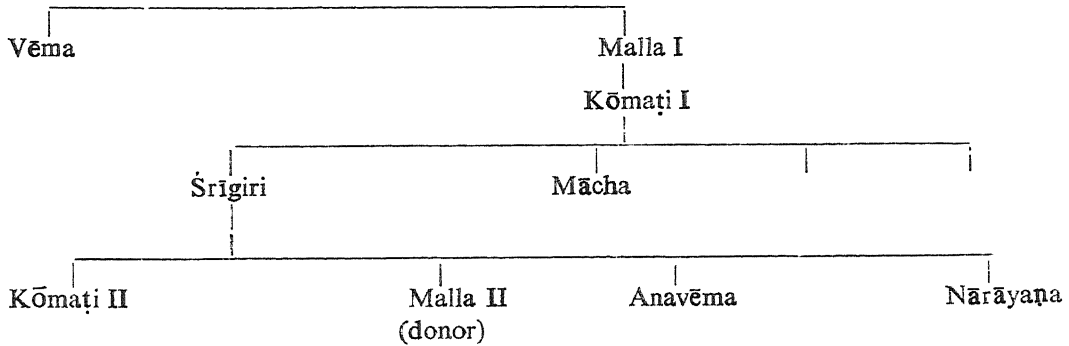
The metre seems to be 'Utsāha'.

of the present record. A copper plate grant issued in the cyclic year Virōdhi by Allugaṅgadēva Chōḷa Mahārāja a subordinate under the Vaidumba king Sōmēśa son of Rāyidēva Mahārāja has been recently noticed in the Annual Report on Indian Epigraphy for 1962-63 (pages 22 and 51). There it is stated that Rāyadēva Mahārāja was the maternal uncle of Allugaṅga Chōḍa Mahārāja who in all probability must be the father of Gaṅga, the donor of the present Tallaproduddur epigraph. The title *māmanāṅkakāra* in the *prasasti* might be also another example of hereditary titles adopted by Gangdēva, as it is evident that his father Alluganga was the nephew and subordinate of the ruling king of Rāyadēva Mahārāja *alias* Rakkasa Gaṅga the most prominent member of the later Vidumbas and who defeated the Kāyastha chief Gaṅgaya-sāhīnī. Thus *māma-nāṅkakāra* (representative of the maternal uncle in the war) must be the title acquired by Allugaṅgadēva. The epigraph on its other sides contains four Telugu verses two in *champakamāla* metre, one *śiśa* and one in *utpalamāla*. All these verses praise the great courage and prowess of Gangaya-dēva *alias* Jagatāpī, but one verse seems to refer to another chief named Ēṇuva Bhīma who is said to have invaded many countries. The fragmentary epigraph (No. 301) of Maduru, Proddutur taluk mentions Koṇḍrāju China Timmayadēva Mahārāju who seems to be a later member of some Chōḍa lineage and who might be identical with the chief of that name whom Maṭṭi Tirumalarāja and Anantarāja had killed in about A. D. 1578 (Ep. Ind. Vol. XXXVII p. 105).

THE REDDI CHIEFS OF CHUNḌI

Nos. 420, 421 and 422 refer to the Redḍi chiefs of Chunḍi. The genealogy according to the first of these three records begins with Vēma who constructed the steps to Śrīgiri. His brother was Malla whose son was Kōmaṭi. The latter had four sons of whom Śrīgiri, the eldest had again four sons named Kōmaṭi, Malla, Anavēma and Nārāyaṇa. Malla is stated to have installed the god Janārdana in the village Chunḍi, and constructed a temple with *maṇḍapa* and endowed it with jewellery and lands. All these three records are dated Ś.1330(A.D. 1408). This branch of the Redḍis was an early off shoot of the main family of Koṇḍavidu and later left their original home near Addanki and shifted to the north. Their political relation either with the main branch of the Redḍi kings of Koṇḍavidu or the Governors of Udayagiri in the service of the Vijayanagara rulers is not clear. They did not use to mention any overlord in their records which fact indicates that they were quite independent even for a short period. This family of chiefs is called the Redḍis of Kandukūr after that town in the present Ongole (Prakasam) district, which they made their capital. Basing on very meagre evidence, the genealogy and a brief political history of these Redḍi chiefs have been discussed by late M. S. Sarma in his History of the Redḍi kingdom (Chapter XII). The present records refer to a sub-branch of the Kandukūr Redḍi family. Śrīgiri Redḍi its originator ruled over Kandukūru *sīma* for some period round about śaka 1320. He was succeeded by his nephew, Kōmaṭi II son of Mācha II, who issued the Pedapuḍi grant, the only extant copper plate record of the family. The purpose of the record is to grant the village Pedapuḍi (situated in the present Tanali taluq of Guntur district) as *agrachāra* to brāhmanas in the Śaka year 1326, on the occasion of a lunar eclipse. The above mentioned author, on the basis of this record and the commentary on *Giriśaśruti sūktamāla* by Śivalingabhūpati another descendant of Mallareḍḍi, has constructed a genealogy of these reddi rulers of Kandukūru. During the reign of Kōmaṭi II, this Redḍi kingdom extended into the eastern territory of the Koṇḍavidu rajya as far as Pedapuḍi the gift village of the said record. His cousins Malla II and his brother Kōmaṭi III, sons of Śrīgiri seem to have made Chunḍi their headquarters, where the present records of Malla II have been noticed. The Vijayanagara king Dēvarāja I finally reduced these Redḍi rulers to subordination and annexed the territory

of Kandukūru-*rājya* to the Vijayanagar empire in about Śaka 1335 (1413 A. D.), probably during the period of Kōmaṭi II, brother of Malla II. No. 420 of the present records furnishes the following genealogy of this family.



THE VIJAYANAGARA KINGS

The bulk of the inscriptions copied during this year belongs to the dynasties of the Vijayanagara empire. The earliest of these epigraphs is the Godlavīdu record (No. 14) dated Śaka 12[84] which refers itself to the king Sāvanna Oḍayalu, ruling from Udayagiri [*durgam*.] as *nelaviḍu* and records some gift of *gadde* land to a deity (name missing) in Sakilī *nāḍu* by a *mahāmaṇḍalēśvara* named Oḍeyadēva Mahārājā. Sāvanna Oḍaya is evidently the son of Kamparāya I, who according to one of the Kālahastī inscriptions dated in his 15th regnal year, Śubhakṛit corresponding to Ś. 1285 is known to have acceded to the throne of Udayagiri in the Śaka year 1270-71. A. D. 1348-49, (A. R. 1904 No. 188). The donor Mahāmaṇḍalēśvara Oḍeyadēva Mahārājā is not identifiable at present. Besides this, three more inscriptions belong to the period of Bukkarāya I. No. 32 of Pōrumamilla tank and No. 47 of Dulaṁvāripalli, both in the Badvel taluk record the digging of tanks at the respective places by Bhavadūra *alias* Bhāskara, one of Bukkarāya's sons and the Governor of Udayagiri in the year (Kali 4470) corresponding to Śaka 1291. Saumya (A.D. 1369). The Pōrumāṁilla epigraph besides revealing the information about the existence of the king's son named Bhavadūra or Bhāskara states some interesting points regarding the details of excavation of that tank. The record purports to say that while Bukkarāja was ruling from Vijayanagara, his son Bhavadūra the Governor of Udayagiri-*rājya* constructed a tank at Pōrumāṁilla situated to the south of Śrīparvata, two *yōjanas* to the east of Ahōbala, in the division of Siddhavaṭanātha and two *yōjanas* to the west of his capital Udayagiri, after the expiry of four thousand, four hundred and seventy years (of Kaliyuga) or 1291 Śaka years, on the fourteenth day of the bright half of Kārtika, Thursday with Pushya (*nakshatra*) and Karkāṭaka *lagna*. The date corresponds to the 15th October A. D. 1369, Thursday (the week day being doubtful). The tank is named Anantasāgara after the minister Anantāmātya who executed the work of its construction. In the beginning of the inscription, the characteristics of an edict (*śāsana-lakṣhaṇa*) like the metrical foot (*gaṇa*) with which a *śāsana* is to be commenced, are enumerated and accordingly a *ma-gaṇa* at the beginning of *śāsana* secures bliss, *na-gaṇa* in the same place secures wealth etc. Further it states that a *visarga* should occur at the end of the complete stanza and not at the end of the first half. The most interesting feature of the record is the enumeration of certain essentials for the construction of an ideal tank and the defects of other tanks. A king endowed with the good quality of *dharma* and who is sufficiently rich, happy and

desirous of fame, a brāhmaṇa proficient in hydrology (*pāthas-śāstra*), ground with hard clay, a river with a course of three *yojanas* (upwards the stream) parts of hills by its way (to ensure unfailing water supply) a strong dam between the hills built by stone wall not too long, the two extremes (of the dam) should not touch the peaks covered with land (or earth), the bed extensive and deep, a quarry with straight and long stones, the neighbouring fields fertile and level, a water course (sluice) having strong eddies within hills (*adristhāna-ḍṛiḍha-bhramā*) and lastly a gang of men skilled in the art of its construction—are the twelve essentials for the construction of a good tank. As regards the defects, the record states, any oozing in the dam, a barren land for irrigation, a site on the borders of two kingdoms, an elevated bed, with little water spreading over an extensive area and abundance of water with little area (of the bed of the tank) are six *doshas* or bad qualities of a tank. Lastly the epigraph records the physical data of the tank, namely that one thousand labourers with hundred carts were employed for the masonry work of the sluice (*bhrama-bhitti*), the dam and the tank-digging. It took two years time for completing this most excellent tank besides enormous expenditure of money and grain. The length of the dam together with the hill and the sluices is five thousand *rēkha daṇḍas*, the height and the width of the dam being seven and eight *rēkha daṇḍas* respectively.

The Chinadasaripalle (Cuddapah taluk) epigraph (No. 87) of the same period of Bukkarāya I, dated Śaka 1292, Sādhārana refers itself to *Mahāmaṇḍalēśvara* Kaṭārī Sāluva Mangayadēva Mahārāja son of Saṁkidēva Mahārāja who, while ruling Tummalūru and Pendlimarri in Muliknāṭi-*sīma* granted the village Boyinampalli to the god Ahōbiladēva for the merit of his parents Sankidēva Mahārāja. These two chiefs are believed to be the members of a collateral branch of the ancestors of Sāluva Narasimha I of the second dynasty of the Vijayanagara kings.

Harīhararāya II has been represented by one epigraph (No. 240) of Chilamkūru. It is dated in Śaka 1304, and records certain changes in the shares of *dēvara-āyamu* (temple incomes) among the *jiyyas* when *Mahāmaṇḍalēśvara* Viradēvarāya, the king's son was governing Udayagiri-*sīma*. Dēvarāya I is represented by two epigraphs No. 88 of Pendlimarri and another (No. 75) of Tudumaladinne. The latter record states that the village Turumiladinne was an *ēkabhōga-agraharā* of Nāchana Sōma, granted by Proudhadēvarāya. As the record is not dated and as it seems to be a casual mention of the gift it is not possible to say with certainty, which Dēvarāya was intended in this record. Unlike other records of copper plate grants or epigraphs pertaining to the royal gifts of *agrāharās* with full details of the donor, donee and boundaries etc., this is a very brief statement of the names of the donee, village and the donor. The epigraph reads as follows :—

ద	1. నాచన సోముని అగ్ర	1. తురిమిళ్లదింన్న [- - - -]
	2. హారం పకభో	2. పాలికరణం [జుండవారి]
	3. గం తురిమిళ్లది	3. చోడయరాజు ఆం
త్తం	4. న్న ప్రాథదేవ	4. జనేయునికి సదాసేవా.”
	5. రాయలు ఇచ్చిన	

The first part of the record is incised in five lines within two vertical lines and ends with the two letters *da* and *ttam* engraved one below the other in the left margin. The second part though palaeographically of the same period refers to the worship of certain Chōḍayarāja to Anjanēya.

Nāchana Sōma, the donee is identical with the famous Telugu poet of that name, the author of *Uttara-Harivamśa*. In this connection a note on this poet may be referred to in A. R. 1907 page 82 para 53, where the following verse is quoted from Epigraphia Carnatica Vol. X Mg. No. 158.

आपस्तंबाख्य सूत्राय भारद्वाजान्ववायिने ।
 याजुषाणां वरेण्याय सकलागम वेदिने ।
 अष्टादश पुराणानां अभिज्ञातार्थ वेदिने
 अष्टभाषा कवित्वश्री श्रीवाणी जितसंपदे ।
 सोमाय नाचनाम्भोधे स्सोमायामिततेजसे ॥

पिनाकिनी तटे पेंचुकलदिन्नाह्वयं पुरा
 बुक्कराय पुराख्यात प्रतिनाम्नाच शोभितम् ।

सहिरण्यपयोधारापूर्वकं दत्तवान् मुदा ॥

The date given in this copper plate grant in chronogram is *rasa-bhū-nayanēndubhiḥ* which means Śaka 1216, seems to be wrong on the ground that neither the donor Bukkarāya I nor the Vijayanagar kingdom was in existence at that time, that is A. D. 1294. It is also said that another copy of the same record gives the date *rasa-abhīa-nayan-ēndubhiḥ*, that is Śaka 1206, which coincides with the given cyclic year Tārana but still goes back by ten years. Some scholars have corrected the chronogram as *rasa-ritu-nayanēndubhiḥ* to make it Śaka 1266 (A. D. 1344) and bring nearer to Bukka I's reign, suggesting that Bukka I issued this grant, while his brother Harihara was still ruling. The present epigraph though brief in its contents, reveals the fact that this village Turimilladinne was the *agrahāra* of Nāchana Sōma granted by Praudhadēvarāya. Now it is doubtful whether Nāchana Sōma was a contemporary of both Bukka I (A. D. 1355-1377) and Dēvarāya I (A. D. 1406-1422) the time disparity between the two kings being about half a century. The genuineness of the above copper plate grant which is available in duplicate with two different dates, both of them being wrong, is open for suspicion. They might be the copies of some other original record prepared by hereditary owners who apportioned the *agrahāra* among themselves in later times. In such case, it is quite possible that the grant now available might be of Bukka II, the elder brother and predecessor of Devarāya I. While copying the record at a later time Bukka according to popular tradition is unanimously taken as Bukka I who is associated with Vidyāranya and the foundation of the city of Vijayanagara. Hence a reference to Bukka in these later copies is quite possible, other details being wrongly recorded out of negligence. The grant might have been issued by Dēvarāya I during the short reign of Bukka II (A.D. 1404-6).

No. 76 of the same place, that is Tudumaladinne though refers itself to the reign of Kṛishṇadēvarāya and dated in Ś. 1451 makes a similar statement that the *agrahāra* of Turimaladina belongs to Nāchirāju Sōma.

Sāluva Narasiṅgayyadēvamahārāja is represented by only one epigraph (No. 340) of Attirāla dated Ś. 1399. His *avasaram* (an officer who arranges an appointment to see the king for the intending visitor) Anṇamarusayya visits the place on the occasion of *Gokulāṣṭami* festival and grants certain gifts to the gods Kṛtaviśvara, Paraśurāmēśvara and Bhairavēśvara of Attirēvula for the merit of his master. The previous grants of income by excise duty on toddy of the palm trees (*surāsumikamū*) was discontinued by some intermediaries. The non-mention of the emperor in the beginning which is quite unusual in the records of the Vijayanagara period is worth noting. No. 341 of Chiyyavaram which is not dated refers to certain *Misaragaṇḍa* Kathāru Sāluva Kāmparāya who is stated to have made a gift of the village Chiyyavaram in Vūṭukūri-sīma to certain Tiru Vengala Chakravattula Ayyavāru. The exact place of this Kāmparāja in the known genealogy of the Sāluva chiefs is not easy to find out from the record. No. 282 of Rāmēśvaram dated Ś. 1420 refers to *Misaragaṇḍa* Kathāri Sāluva Immaḍi Narasiṅga as the ruling king and Narasānāyaka as the king's regent. Narasānāyaka by mere name without any titles is represented in the Medidinne inscription (No. 137) dated Ś. 1451, probably a mistake for Ś. 1523 which coincides with the cyclic year *Durmati* given in the record. Vīra Nārasimha is referred to similarly without titles in one of the Rāmēśvaram epigraphs (No. 285) wherein certain village taxes like *kāṇike*, *kaṭṇam*, *grāma-kaṭṇam* and *Ṣṭavāras* were donated for the construction of the *gōpura*, *kōḷa* and offerings to the god Rāmēśvara by certain Sāluva Gōvīndarāja son of Rāchirāju for the merit of Vīra Nārasimharāja, Rāchirāju and Sāluva Timmayya on the occasion of *Uttāna-dvādasi*, that is *Kārttika śu. dvādasi* (October 17th Sunday of A. D. 1507).

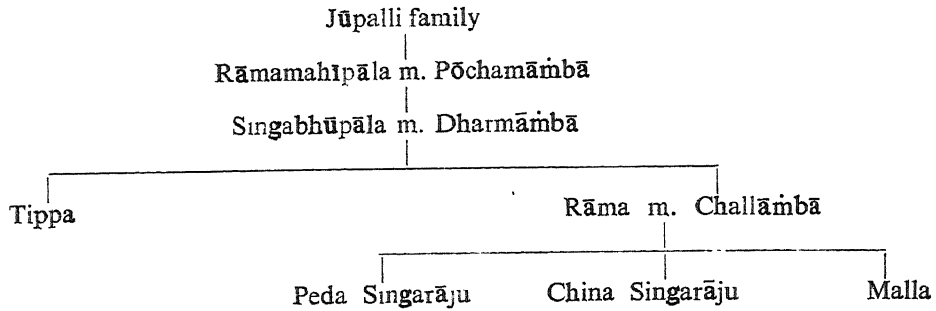
Kṛṣṇadēvarāja:

About twenty five inscriptions in this collection belong to the reign of Kṛṣṇadēvarāja the earliest being from Nandimandalam (No. 104) dated Ś. 1432 *Uttāna-dvādasi* (A. D. 1510 October 14) and the latest being from Katteragaṇḍa (Chennavaram) (No. 25) dated Ś. 1452, Virōdhi Vaisākha śu. 15 (A. D. 1529, April, 23). No. 252 of Tippaluru village dated Śaka [1437] (Seems to be a mistake for Ś. 1449 which coincides with the given cyclic year *Sarvajit*) states that the village was granted as an *agrahāra* to the *aṣṭa-diggaja kavīśvaras* by the king Kṛṣṇadēvarāja. There is no specific mention of the intended *kavīśvara* or *kavīśvaras* who obtained the gift from the king. The term *aṣṭa-diggaja-kavīśvara* is indicative that Kṛṣṇadēvarāja was patronizing the eight renowned Telugu poets who according to tradition were (1) Allasāni Peddana (2) Pillalamarri Pina Veerabhadra (3) Dhūrjati (4) Mukku Timmana (5) Tenāli Rāmakṛṣṇa (6) Ayyalarāju Rāmabhadra (7) Rāmarājabhūṣaṇa and (8) Pingali Sūriana. Their existence in that king's court is borne out by literary sources as well. Two epigraphs Nos. 267 and 268 from the village Kōkatam in the Kamalapuram taluk refer to the gift of this village as *agrahāra* to Allasāni Peddaya son of Chokkarāju (by the king Kṛṣṇadēvarāja) who in turn is said to have made in the Śaka year 1445, Bahudhānya, a gift of 52 *puttis* of land to the god Sakalanāthadēva of the same *agrahāra*. Allasāni Peddaya referred to in these records is evidently identical with the famous Telugu poet of that name, the author of *Svārūchisha Manucharitramu* one of the best Telugu classics of the medieval period. The following quotation from one of his famous verses is worth noting in this connection as it specifically states that the king Kṛṣṇadēvarāja gave him several *agrahāras* like *Kōkatam* in whichever region (*simā*) he (Peddana) desired :

“Kōkata grām-ādy=aṇek-āgrahāraṁbul
adigma sīmala-yandun icche.”

Manucharitramu-I.

The Upparapalli epigraph (No. 51 from Cuddapah district) dated Ś. 1446 (A. D. 1525) belongs to the Velama chiefs of the Jūpalli family, who served the latter Vijayanagara rulers. The record begins with the genealogical description of the family. Pedasingarāja son of Jūpalli Rāmanāyudu and Challāmba while administering the regions of Chennuri-*sīma* and Poṭladurti-*sīma* in the Muliki-*nāḍu sthala* of Ghaṇḍikōṭa-*sīma* included in the Udayagiri-*rājya* is said to have constructed the temple of Nāgēśvaradēva with *garbhagriha*, *ghaṇṭa-vēdi*, *antarāla-maṇṭapa*, *ranga-maṇṭapa*, *Nandimaṇṭapa*, *prākāra*, *gōpura* and a tank and endowed it with some lands. His two younger brothers China Singarāja and Malla have granted lands in Chennūru and Lomadi villages to the same god. The record furnishes the following genealogy of this family of Velama chiefs.



The record also states that the constituent parts of an ideal temple include the various *maṇḍapas*, *gopura*, *prākāra*. It is very interesting to note that in this Sanskrit epigraph the first verse which invokes the god Gaṇēśa metaphorically states that this god while playing before Śiva whose left half is adorned with his consort (*Ardhanārī* aspect of Śiva) touches the breast on the left side and searches for the second on the other side (where it did not exist at all).

*Payād vō Gaṇanāyakaḥ Paśupatē ragrē chiram samsthitō
vāmārdhāṅga-virājitaṁ girisutaṁ jñātvā nijāṁ mātaram ||
Tuṇḍāgraṁ pravisārya sasmita-mukhaḥ pītva stanaṁ chāparam
pāturṁ pītamanāḥ=stanaṁ mṛigayatē vighnāntakaḥ sarvadā ||*

A similar verse with the same idea is found in the famous Telugu work *Svārōchisha Manucharitra* of Allasāni Peddana referred to above.

*Amkamū jēri Śaila-tanayā-stana-dugdhamul=ānuvēḷa bā
lyāmka vichēṣṭa tonḍanunan avvali - chan=gavaḷimpa bōyi yā
vāmka kuchambu gānak=ahi-vallabhu hāramu gāmchi vē mṛiṇa
lām̐kura-sāmkan aritēdu gajāśyuni goltun=abhīshṭa siddhikun ||*

(*Manucharitra* I-4)

As both these writings belong to the period of Kṛishṇadēvarāya it is just possible that one of the writers might have borrowed the idea from the other or this metaphorical description regarding Gaṇēśa must have been popular among the learned in those days.

The Pandīlāpalli epigraph (No. 206) dated Ś. 1447 records a grant of lands to the musicians who play on *ḍōlu* and *nāgsvara* and the singer of *saṃki rtanas* all serving in the temple of Kēśavarāya, by certain Rangappanāyaka son of Komaragiri nāyaka (perhaps an officer of) Rāyasam Ayyaparusayya, of Ghaṇḍikōṭa *sīma nāyaṅkara*. No. 24 of Katteragandla village, Badvel taluk records a gift of an oil mill and *ubhayamārga-sūmka* (to and fro way-fare tax) in addition to some land to the god Chennakēśava of that village by Veṅgaḷayya the *kāryakarta* of Aṇṇājjyavāru for the merit of his master and Avasaram Dēmarusayya of Ghaṇḍikōṭa-durgam.

Achyutadēvarāya :

About fifteen inscriptions of this year's collection belong to the period of Achyutadēvarāya the earliest being No. 313 of Kucchupāpa, Proddatūr taluk, dated Ś. 1452, Vikṛiti (A. D. 1530) and the latest No. 96 of Moyillakalva dated Ś. 1465, Śōbhakṛit (A. D. 1543). No. 191 of Chidipiralla dated Ś. 1464, Śubhakṛit records the gift of certain incomes derived as taxes *grāma-kaṭnam*, *magga-stāvarālu*, *Kōmaṭi-siddhāyamu*, *gānuga-siddhāyam*, *sinjini-siddhāyam*, *īḍigi-siddhāyamu*, *golla-siddhāyamu* and *uppara-siddhāyamu* to the god Agastyēśvara by certain *sumkaris* or tax-collectors. *Grāma-kaṭnam* is the village tax paid to the king as a collective levy apart from other specified taxes. *Sinjini-siddhāya* and *īḍigi-siddhāya* are explained as taxes levied on the manufacturers of the strings (*sinjini*) of the bows and the toddy-tappers. *Golla-siddhāya* and *uppari-siddhāya* are evidently the taxes due from the communities of the shepherds and the earth-excavators respectively. This is a clear indication that there was in those days a system of levying professional taxes which contributed partly to the revenue of the royal treasury.

Sadāśivarāya :

Of all the Vijayanagara inscriptions the largest number, nearly 70, belong to the time of Sadāśivarāya. The earliest is from Gopavaram village, Proddatur taluk (No. 293), which is dated S. 1466, Śubhakṛit, Kārtika śu. 12. But the Śaka year does not tally with the cyclic year Śubhakṛit which corresponds to Ś. 1464. If it is taken as Śōbhakṛit, the corresponding date in the Christian era would be A. D. 1543 November 8. The latest record of this king in the present collection is that of Vanipenṭa (No. 321) which is dated Śaka 1491 Śukla (A. D. 1569). No. 36 of Porumāilla dated Ś. 1466 mentions certain taxes as *kānika*, *kaṭna*, *durgadaṇṇāya*, *nivartana*, and *beḍiga*. Similarly No. 227 of Poṭladurti mentions the taxes *stāvara*, *grāma-kaṭnam* like *aṅgaḍi-stāvara*, *magga-stāvara*, *chakra-stāvara*, *īḍiga-stāvara*, *baṭṭa-stāvara*, *pinjani-stāvara*. *Stāvaras* are a type of tax collected by the Government on industrial or business concerns where one or more units of the trade exist. *Aṅgaḍi-stāvara* is the collective tax levied on the individual shops. *Magga-stāvara* is similarly the tax levied on the individual looms which form part of the weaving industry in the village. The correct meaning of some of these words like *chakra-stāvara*, *Baṭṭa-stāvara* is not clearly understood. *Idigi-stāvara* is the tax on the toddy tappers. *Pinjini* or *Sinjini-stāvara* is the tax on the leather twine manufacturers. Similar taxes also called *siddhāyas* are noticed in No. 191 above viz., *gānugu-siddhāyamu*, *sinjini-siddhāyamu*, *īḍigi-siddhāyamu* etc., which seem to be different from the taxes on *stāvaras*. The *stāvara* might be a tax levied on the establishment of the industry of *magga* (loom) or *gānugu* (oil mill) and the like whereas the *siddhāya* might be the tax levied on the income derived by running the industry. These and other professional taxes like *dommari-pannu*, *mangali-pannu* are worth studying for understanding the mode of taxation and the economic condition of the period. No. 21 of Katteragandla records the remission of *dommari-pannu* as *sarvamānya* in the villages of the category *amara-grāma*, *vumbalika-grāma*, *baṇḍaravāḍa-grāma*, *agrahāras* and *devastāna-grāmas*. The classification of the villages into several categories is significant in the administrative system.

THE MATLI CHIEFS

No. 223 of Sambaturu village, Kamalapuram taluk refers itself to *Mahāmaṇḍalēśvara* Maṭḷi Kumāra Ananta Rājayyadēva Chōḍamahārāju. It registers a land lease for the cultivation of the pasture lands (*biḍus*) issued in the year Rudhirōdgāri to the *kāmpus* of Sambaturu by Animela Raghunāthayya the *kāryakarta* of the king. The given particulars of the date correspond to A. D. 1623. According to the inscription, the deed would be in force for seven years from the year of ploughing the *biḍus* and for these seven years the lease-holders (contractors or *kāmpus*) need not pay the taxes *kānika*, *asavecchamu*, (*nila*) *baḍi kōṭa-dhavasālu*. The exemption of these levies is intended to encourage the reclamation of the pasture lands by the administrative authorities.

Two more epigraphs of the Matli family have been copied from Rajampet taluk one from Bommavaram (No. 349) and the other from Malemarpuram (No. 344). The former record is dated Śaka 1557, Bhāva corresponding to A. D. 1634 and refers itself to Śrīman Mahāmaṇḍalēśvara Maṭḷi Kumāra Anantarājayya and his *kāryakarta*, Sātāni(yala) Varadappa whose *mudrakarta* (seal bearer) Yāgaṁdra Basuvaya is said to have granted ten *kunṭas* of land near the *alugu* as *yala* (*yella*) *mānya* to certain Akkanagāri Dāpana probably the appointed watchman of the boundary. It is interesting to note that there existed in those days a systematic upkeep of the boundaries between villages, by appointing regular officers and watchmen, the latter being granted lands as *mānya* towards remuneration. The early phase of this system is traceable even from the days of the Kākatīyas and established on sound administrative basis in the Vijayanagara period. The second epigraph dated Ś. 1641 (A. D. 1719) records the gift of 30 *kunṭas* of land in Malemarpuram village in Pulugulanāṭi-*sima* for maintaining a lamp and conducting *pallaki-sēva* on Fridays to the gods Mādhavarāyasvāmi and Kōḍaṇḍa Rāmasvāmi (of that village) by Kumāra Anantarāju and Anantarāju sons of Mahāmaṇḍalēśvara Maṭḷi Venkaṭa Rāmarājadēva Chōḍa Mahārāju. It seems both Kumāra Anantarāju and Anantarāju were brothers with the same name, the first being the *Yuvarāja* designate as denoted by the prefix *kumāra* before his name. He might be also identical with the chief of his namesake noticed in the Pottapi inscription (No. 72 of A. P. A. R. 1966). The identity of these chiefs and their position in the known genealogy of the family cannot be ascertained. Similarly their political status is not clearly known. Though the records do not mention any overlord, it cannot be taken for granted that they were independent.

The following festivals are mentioned in the inscriptions of this period

Teppa-tiruṇāla	Nos. 167 and 122
Uṭlamahōtsava	No. 167
Pārivēṭa	No. 167
Uttāna-dvādaśi	Nos. 285 and 153
Daśami festival	Nos. 146 and 250
Rathasaptami	No. 36
Śrī Rāma-Jayanti (Chaitra śu. 9)	Nos. 120 and 250

Kṛishṇāṣṭami, (Śrāvāṇa ba 8.)	Nos. 227 and 250
Tirunakshatras of the Ālvars	No. 35
Tōpu-tirupāla	No. 122
Kōṭa-tirupāla	No. 122
Vijayadaśami	No. 122
Tēru-tirupāla	No. 122
Uttarāyāṇa-samkrānti	No. 122

THE KUTUB SHAHIS

Epigraph No. 419 of Chuṇḍi village, Kandukur taluk, Ongole district dated in Śaka 1563, Vikrama corresponding to A. D. 1641 refers itself to the reign of Abdullah Pādshāh. It is a grant of lands in Kandukūri-*stima* issued to certain Virābattu and Gōpaya Nimmaya by Kāminēni Muttarāju the *pālega* of the *stima*. No. 225 of Pedachappalli, Kamalapuram taluk, Cuddapah district is dated Śaka 1548, Śubhakṛit corresponding to A. D. 1626. It records the reassessment of the lands of that village by measuring with a new *ghaḍa* by an officer named Mir Sendu Hussam Sahib Sir Hawala who issued the record in favour of certain *Redḍis*, *Kāmpus* and *Karaṇams*. It is stated that as the existing *ghaḍa* (measuring rod) being shorter than the authorised one and as a consequence the land units, *tūmus* have become smaller which in return gave less yield to the *kāmpus*. The lands thus being unprofitable with meagre returns they left the village. Hence it has become necessary for the ruling authority to bring the cultivators back offering them more land in the reassessed units of *tūmus* which were measured by bigger rod (*ghaḍa*) equal to 24 *mūras* (cubits) which was in practice at Kamalāpuram village. Accordingly each *tūmu* of dry land consisted of 100 *kuntas* and each *tūmu* of wet land consisted of 10 *kuntas*. Half of the actual length of the new *ghaḍa* has been marked engraved on a rock on the north side of the *maṇṭapa* (for ready verification). All *Polamēra-mānyas* *Kariṇika-mānyas*, *chēlu* (dry lands) and *maḷlu* (wet lands) should be hereafter measured according to this new *ghaḍa*. The name of the ruling king is not mentioned in the record. In about A. D. 1656 the Moghal emperor Aurangzeb invaded Golconda and reduced its Nawab Abdullaha Pādshāh to subordination. Hence the present record might have been issued by the officers of the local chief whose proper position is not clear. The record gives us an interesting information regarding the way how lands were reassessed for the purpose of lease grants of *mānyas* etc.

PART II

Part II **COPPER**

<i>S. No.</i>	<i>Village</i>	<i>Source</i>	<i>Dynasty</i>	<i>King</i>
1.	Kolhapur, Mahbub nagar district	From the headmaster of the High School	Bādāmi Chālukya	Vikramāditya (I)
2.	Pedachappalli Kamalapuram taluk, Cuddapah district	Acquired by Sri M. V. N. Aditya Sarma, Assistant in Epigraphy from a farmer Ākulapaṭi Nara- sayya.	Rēnāṭi Chōla	Śrikanṭha Chōḍa

PLATE INSCRIPTIONS

<i>Date</i>	<i>Script and Language</i>	<i>Remarks</i>
17th regnal year	Telugu-Kannada Sanskrit	It contains two plates with a ring the ends of which are soldered to a seal, elliptical in shape and bearing the image of a boar or <i>varāha</i> . It registers a grant of 108 <i>nivartanas</i> of land according to <i>ādirāja māna</i> (original royal standard) in the village Kottera on the northern bank of Kṛishṇa-veṇṇa to a brāhmaṇa named Sōma Śarman and his son (name not clear) by the king at the request of certain Prithvipatirāja.
....	Telugu of 8th century A.D. Sanskrit and Telugu	It is a set of three plates strung in a ring with a round seal containing the image of a lion in bas-relief. The record begins with a lengthy list of kings of the donor's family. Some of them are mere mythological and the historical portion begins with Karikāla. Śrīkaṇṭha Śrīmanōhara the last member of the genealogy is said to have granted the village Kaṇuvūru of Mūgavāḍi region as <i>ēkabhōga brahmadēya</i> on the occasion of solar eclipse to certain Kīāmja Guṇḍaya of Kāśyapa <i>gōtra</i> and Āpastamba <i>sūtra</i> who was a <i>kramayita</i> . The village is again divided among several other brahmaṇas of different <i>gōtras</i> and <i>sūtras</i> to whom Guṇḍaya appears to have granted <i>vṛittis</i> in his <i>agrahāra</i> .

PART — II STONE

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
ADILABAD DISTRICT				
<i>Chennur taluk</i>				
1.	Chennuru	On a stone set up near the Agastyēśvara temple.	Rāshṭrakūṭa	Akālavarsha (Krishṇa III) ruling from Maḷikhēṭa
ANANTAPUR DISTRICT				
<i>Gutti taluk</i>				
2.	Betapalli	On a stone lying near Pātarāyani temple.	Bāṇa	Taruṇavasanta
3.	"	On another stone at the same place.	Bādāmi Chāḷukya	Vijayāditya
4.	"	On a slab set up in the steps of the entrance of Dharmaśāla.	Vijayanagara	Sadāśivarāya
5.	"	On a stone near the other entrance of Dharmaśāla.	Vijayanagara	Achyutarāya

INSCRIPTIONS

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 863; Śārvari, [Śrā]vaṇa śu. 5, Sunday [A.D. 940, July 12]	Kannada	The record introduces the king's feudatory Arikēsari of the Chālukya lineage who bears the titles <i>pāmba-rāṁkuśa</i> , <i>ammanagaṇdhavārana</i> , <i>ārūḍhasarvajña</i> , <i>gunārṇava</i> and <i>Tribhuvanamallā</i> and his subordinate another Chālukya prince named Baddega son of Goṇagarasa. The latter is said to have made some grant of money as <i>siddhāya</i> and lands in the <i>agrahāra</i> . . . included in the <i>Pōdana-nāḍu</i> on the banks of Gōḍāvari to certain Tammayya of Nanayūru.
..	Archaic Kannada of 8th century	Fragmentary. Seems to record some grant (of land) by a subordinate of Taruṇavasanta.
..	Archaic Kannada of 8th century	Refers to a grant made by Bāṇarāja ruling from Turumāra- <i>vishayato</i> Kīriyamma and Aḷa Vikramāditya.
Ś. 1477; Rākshasa, Vaiśākha śu. 1, Sunday [A.D. 1555, April 21]	Telugu	Latter part damaged. Seems to record a grant of a part of the village Bētapalli as <i>sarvamānya-agrahāra</i> in the <i>māgāni</i> of Pulēru of the Jagatāpī Gutti- <i>sīma</i> to certain Vipravinōdis.
Ś. 1457; Manmatha, Ashāḍha śu. 12, [A.D. 1535, June 12, Saturday.]	Telugu	States that Sāluva Timmarusayya granted the village Arasinēnipalli to the god Tirumaladēva of Bētapalli and that after some time certain Yaramarāja purchased the village; but the latter's father <i>Mahāmaṇḍalēśvara Vuvalavāḍa Chūḷappanāyaka</i> disapproving this transaction of his son, as that village was already endowed to the god, left the village for the benefit of the god and the servants of the temple were permitted to have their shares of income out of it as usual. This rearrangement was made for the merit of Salakarāju Peda Tirumalarāja, when the region was bestowed (as <i>mānya</i>) on him by the king Achyutadēvarāja.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
ANANTAPUR DIST.				
<i>Gutti taluk (contd.)</i>				
6.	Bētapalli	On another stone at the same place.	...	...
7.	Dimmagudi	On a stone set up near the Ānjanēya temple.	..	...
8.	„	On a stone, at present in the office Museum at Hyderabad.	Bādāmi Chālukya	Vikramāditya I
9.	Kondupalli	On a rock in the field.	Bādāmi Chālukya	Vijayāditya
10.	Pedavaduguru	On a rock lying in the field.	Bādāmi Chālukya	Eṟiyitiyadigal (Pulakesin II?)
CUDDAPAH DISTRICT				
<i>Badvel taluk</i>				
11.	Pandividu	On a slab in front of the old Śiva temple.	...	...
12.	„	On another slab at the same place.	...	...

Date	Language	Contents
..	Telugu	The beginning of the record is broken. The extant portion records the gift of one <i>māda</i> each out of their income (in the village) by all the Viprāvīṇōdis to certain Veṅkatādri of Bētapalli. The record is signed by <i>Mantra-mūrti</i> Basavaya.
Ś. 4446 (may be mistake for S. 1446); Jaya, Mārgaśīra śu. 6 [not verifiable]	Telugu	Incomplete. Seems to record some construction in front of the temple by Pedakanaki Nāya[ka] son of Nāsināyaka.
20th regnal year	Telugu of 7-8th century characters	Registers the grant of a <i>pannēśa</i> of (sixty) <i>marturs</i> according to royal measure, of land in Muttukūru (village) to certain Sarmāri (name lost) by (not clear) during the 20th regnal year of the king when he captured Kañchi.
23rd regnal year	Archaic Telugu of 8th century characters	Registers the grant of (some) <i>uñchhus</i> according to royal measure in Vikaṭṭa puḷa (?) near Pulgi <i>dharuvu</i> to Bōla Ananta Śāmbhu by the father-in-law of Vikramāditya Bali Indra Bānarāja son of Narasimha Bāpādhirāja while the former (Bali Indra Bānarāja) was ruling Turumaravishaya.
...	Kannada	Records the grant of the village Elpattu. Śimbhiga as tax-free <i>agrahāra</i> by Eṇṇetiyaḍigal after his subjugation of Raṇavikrama probably a Bāṇa King. Latter portion not clear.
[— — 26], Amāvāsyā	Telugu	Fragmentary. Records the gift of 12 <i>visas</i> as <i>sarvamānya</i> to the god Siddhanātha by the <i>prabhūs</i> (lords of the village) named Brammireḍḍi and Eṇṇa Nārapareḍḍi for the merit of their parents. There is also a mention of the <i>sthānikas</i> Bhīma-jiyya and Ganna-Jiyya.
...	[Telugu ?] in the characters of 7th century A.D.	Fragmentary. Seems to begin with the <i>prastasti</i> of a king, containing <i>śvēta dhvaja Rishabha-lāñchhana</i> , <i>dushṭa-nigraha</i> , <i>viśiṣṭa-paripālana</i> etc. Contents not clear.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Badvel taluk (contd.)</i>				
13.	Pandividu	On a Garuḍa pillar on the banks of Sagilēru (<i>vāgu</i>).	...	...
14.	Godlavīdu	On a slab in the compound of Chennakēśava temple.	Vijayanagara	Sāvanna Oḍayalu ; ruling from Udayagiri <i>durgam</i> (fort)
15.	Pataprabhalavidu	On a stone near the Rāmasvāmi temple.	Vijayanagara	Achyutadēvarāya ruling from Vijayanagara
16.	„	On a stone beneath the image of a sage lying by the side of Sagilēru.	...	...
17.	Tangedupalli	On a sculptured stone in the fields.	...	...
18.	Somireddipalli	On a slab on a hillock called Gangamma <i>miṭṭa</i>.	...	...
19.	Kodigudlapadu (hamlet of Katteragandla)	On a borken slab in the compound of Aṅkamma temple.	...	...
20.	Kesavanayanikottala (hamlet of Katteragandla)	On a stone under a tamarind tree near Pitirivāgu.	Rēnāṭi Chōḷa	Chōḷa Mahārāja

<i>Date</i>	<i>Language</i>	<i>Contents</i>
..... Śarvarī	Telugu	Records the installation of Garuḍālvāru near Chenna-keśavadēva of Paḍiḍu (Pandivīḍu) by certain Krāmja Pōtarāju.
Ś. 12[84]; Śōbhakṛt, Māgha --- [A.D. 1362]	...	Damaged. Mentions <i>Mahāmaṇḍalēśvara</i> Maṅgayadēva mahārāja(?) and Sakali-nāḍu and seems to record some gift of <i>gadde</i> land to the god.... (name missing).
Ś. 1459; Hēmaḷāmbi, Śrāvaṇa śu. 5 Thursday [A.D. 1537, July, 28, Thursday]	Telugu	Fragmentary. Seems to record some gift probably in favour of a washerman named Tippāna, by the <i>mahājanas</i> and some <i>reḍḍis</i> termed as <i>kāmpus</i> of Prabhuvulavīḍu. assembled in the mukhamantāpa of Akaladēvaramma of Kaulakunṭṭa. The details of the gift are missing.
..	Telugu	An epitaph mentioning certain Malla-jīyya and his grandson (name not clear).
...	Telugu	Mentions the name of certain hero (<i>vīra</i>) son of.....
Subhānu, Śrāvaṇa śu. 15 Friday, lunar eclipse.	Telugu	Records the grant of the village Mādanapalli as <i>agrahāra</i> by <i>Mahāmaṇḍalēśvara</i> Guṇḍyadēva mahārāja who bears the titles of <i>Tribhuvanamalla</i> , <i>Bhuvanatrīnētra-Jagaddāla</i> , <i>Pāṇḍyarāja-gaja-keśari</i> and <i>Niśāṃka-Pratāpa</i> , renaming it as Jyōtirājapura after Jyōtirāja the father of the donor, in Siddhavata [<i>sima</i>] in Sakali <i>pāya</i> to his preceptor (<i>guru</i>) Srīmat Aghōra Śivāchārya <i>ayyagāru</i> who is praised to have possessed great qualities of <i>yama</i> , <i>niyama</i> etc., and who bears the title of <i>Rāja-rājaguru</i> (the preceptor of the Rāja family). The grant was made in the presence of Tripurān-takadēvā for the merit of his parents Jyōtirāja and Maldēvi.
...	In archaic Telugu characters of 8th century A.D.	Fragmentary. Reads from bottom to top. Seems to record a gift of <i>ēmbadi</i> (eighty), <i>maruturs</i> of land as <i>brahmadēya</i> to certain Bāḷajēṭṭi Śa[rmā] by some one (name lost).
...	In archaic Telugu characters of 7-8th century A.D.	Seems to record a gift to certain <i>nāsakāni pāra</i> (?) brahman [- -] Ratanammāru (of Kāṇj?) by Chōḷa Mahārāju.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Badvel taluk (contd.)</i>				
21.	Katteragandla	On a stone near the Sāmbaśiva temple.	Vijayanagara	Sadāśivadēva- Mahārāya
22.	Kabireddikunta (hamlet of Kattergandla)	On a slab lying on the bund of the tank called Kabireddikunta.	...	...
23.	„	On a slab in the compound of (Chennavaram) Chennakēśava temple.	Vijayanagara	Kṛishṇadēvarāya
24.	„	On another slab at the same place.	Vijayanagara	Kṛishṇadēvarāya
25.	„	On the basement of the Chennakēśava temple.	Vijayanagara	Kṛishṇadēvarāya
26.	„	On the basement of the Chennakēśava temple.	Vijayanagara	Kṛishṇadēvarāya

Date	Language	Contents
Ś. 1469; Parābhava, Chaitra ba. 12 Sō [A.D. 1546 March, 29, Monday]	Telugu	Seems to record the remission of <i>dommaripannu</i> as <i>sarvamānya</i> in the villages of the category of <i>amara-grāmas</i> , <i>Vumbalika-grāmas</i> , <i>Baṇḍaravāḍa-grāmas</i> , <i>agrahāras</i> and <i>devastāna-grāmas</i> included in the <i>Ghaṇḍikōṭa-sima</i> by Nandēla Timmarājayya by the order of Aḷiya Rāmarājayya ayyavāru.
Ś. 1716; Ānanda, Āshāḍha śu. 15 [A.D. 1794, July 12, Saturday]	Telugu	Records the construction of the village named Lamkaya-palle with a well in the <i>mirāsī</i> of Siṅguāju Narasanna in the fields of Dharmārampāḍu on the western side of the stream [probably belonging to the god Venkaṭeśa of (not clear)].
Ś. 1448; Pārthiva, Pushya śu. 15, lunar eclipse [A.D. 1525, Dec. 29, Friday]	Telugu	Records the gift of two <i>khas</i> of land in Katteragaṇḍla (village) with <i>ashṭa - bhōga - tēja - svāmyas</i> to the god Chennakēśava of Katteragaṇḍla in the Sakali <i>sima</i> of Ghaṇḍikōṭa <i>sima</i> by Annājiyyavāru son of Padavīṭ-Virūpaksha Dīkshita, of Kāśyapa-gōtra and Āpa-stamba-sūtra who was a <i>sarvakratu-Vājapeya yājin</i> on the occasion of the lunar eclipse for the merit of the king and Dēmarusayya the <i>nāyamkara</i> -holder of Ghaṇḍikōṭa <i>sima</i> .
Ś. 1448; Pārthiva, Pushya śu. 15, lunar eclipse [A.D. 1525, Dec 29, Friday]	Telugu	Records the confirmation of the previous gift of land for the worship and <i>naivedya</i> of Chennakēśavadēva of Katteragaṇḍla in Sakali- <i>sima</i> of Ghaṇḍikōṭa- <i>sima</i> and a new gift of an oil mill and <i>ubhaya-mārga-sunka</i> (way-fare tax for maintaining a perpetual lamp to the same god, by Vengalayya son of Rēvūri Krishṇayya and the <i>kāryakarta</i> (agent) of Śrīmat Annājiyyavāru. The gift was intended for the merit of Annājiyya and Avasaram Dēmarusayya.
Ś. 1452; Virōdhi, Vaiśākha śu. 15, lunar eclipse [A.D. 1529, April 23, Friday]	Telugu	Records the gift of the village Nuvsuḷapāḍu in Sakali <i>sima</i> to the god Chennakēśava of Kattragaṇḍla by Siddhavaṭam Yallamarusayya of Śrīvatsa-gōtra and Āśvalāyana-sūtra and the <i>kāryakarta</i> of Rāyasam Ayyaparusayya the <i>nāyamkara</i> -holder of Ghaṇḍikōṭa <i>nāyamkara</i> of Udayagiri <i>durgam</i> for the merit of his (donor's) mother Acchamma.
...	Telugu	Illegible. Seems to record a <i>nūtimānya</i> (gift of land as remuneration for maintaining a well) in Maddipāḍu fields of Nuvsuḷapāḍu village to certain Annamarāju.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Badvel taluk (contd.)</i>				
27.	Itigullapadu	On a stone in the old village site about two furlongs from the village.	Kāyastha	Jannigadēva
28.	Pagadalapalli	On a stone in the field of Bala Gurreddi by the side of Erravanka stream.	Vijayanagara	... ..
29.	Koduru	In the compound of Ānjanēya temple.	... ..	... ..
30.	Savisettipalli	Near the Darga called <i>Daud-pirwali</i> on the bank of Sagilēru	Vijayanagara	Venkaṭapatirāya
31.	Varikunta	On a stone in the Rāmasvāmi temple.	Vijayanagara	Venkaṭapatirāya ruling from Chandragiri.
32.	Porumamilla	On a stone set up on the tank bund.	Vijayanagara	Bukkarāya I

Date	Language	Contents
[..... .2] not clear Chaitra—	Telugu	Illegible. Seems to record a gift of the village [—] mudamāla in Sakali <i>sima</i> to a <i>Śaiva</i> guru named <i>Śanta śiva dēśika</i> of the Abhinava Goḷakimaṭha of Śrīśaila for maintaining a <i>Śivaliṅga-matha</i> , a <i>Vidyāmaṇḍapa</i> , and feeding the guests by Jannigadēva who bears the titles of <i>Gaṇḍapeṇḍāru</i> , <i>arirāya</i> - (<i>bhayaṁkara</i>) and <i>māṇḍalika brahmarākshasa</i>].
[Ś. 1469; Plavaṅga, Āshāḍha śu. 11] [A.D. 1547, June 28, Tuesday]	Telugu	Records the gift of two <i>khas</i> of land at Pedayaḍḍmānu boundary in Sakali- <i>sima</i> to some artisans (<i>kammaris</i>) of Picchukunṭa (village) by Ponnaṁ Pāpānāyaningāru son of Obuḷnāyaningāru the <i>nāyaṁkāchārya</i> of the <i>sima</i> appointed by Nandēla Timmarājayya.
Ś. 1790; Vibhava, [A.D. 1868]	Telugu	Seems to record the construction of a (temple) by certain Rāghavēndra Rao Pantulu.
Ś. 1448; Khara, Jyēshṭha ba. 15 [cannot be verified as Khara corresponds with Ś. 1453]	Telugu	Incomplete. Records that while <i>Mahāmaṇḍalēśvara</i> Nandyāla Aubhalarāju Venkatādrirāju was administering Ghaṇḍikōṭa-west region and <i>Mahāmaṇḍalēśvara</i> A [—] Timmarāju Dommarāju was in charge of Gōpināthapaṭṇam certain Peda Guravaya son of Vobilināyaka made a gift of two <i>tūmus</i> of land in Kōḍigudḷapāḍu village. The donee's name is not clear.
Ś. 152[5]; Śōbhakrit, Mārgaśira śu. 5 [A.D. 1602, Nov. 9, Tuesday]	Telugu	Incomplete. Seems to record certain gifts as <i>sarva-mānya</i> in the village Varikuṁṭa in Ahōbala- <i>sima</i> by <i>Mahāmaṇḍalēśvara</i> Saṁbeṭa Hanumarājayyadēva-mahārāya at the instance of Dharmappanāyaka.
Ś. 1291; (Kali 4470); Saumya, Kārttika śu. 14, Guru[A.D. 1369, Oct. 15, Monday ?]	Sanskrit in Telugu script	Records the construction of the tank at Pōrumāmiḷla which is to the south of Śrīśaila, two <i>yōjanas</i> to the east of Ahōbila, to the north of Siddhayaṭanātha and to the west of Udayagiri and situated in the Sakila <i>dēśa</i> , by Bhāskara <i>alias</i> Bhavaḍūra, son of king Bukka who was the Governor of Udayagiri (<i>rājya</i>). Other particulars regarding the work of construction viz., 1000 coolies worked for two years, the tank contains 4 sluices, and the dam is 5000 units of <i>īkha daṇḍas</i> long etc., are also recorded. Incidentally it mentions the importance of tanks and their construction in general.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Badvel taluk (contd.)</i>				
33.	Porumamilla	On the door jamb of the Lakshmikāntasvāmi temple.	...	...
34.	„	On another door jamb of the same temple.	Vijayanagara	Kṛṣṇadevarāya
35.	„	On the north wall of the same temple.	Vijayanagara	Sadāśivarāya
36.	„	On one of the pillar bases of the <i>mukhamandapa</i> of the same temple.	Vijayanagara	Sadāśivarāya
37.	„	On another pillar at the same place.	Vijayanagara	Sadāśivarāya

Date	Language	Contents
..	Telugu	Mentions “ <i>Nelūri dārabamdam pāti visamu</i> ”. Meaning not clear.
Ś. 1448; Vyaya, Jyēshtha śu. 12 [A.D. 1526, May 23, Wednesday]	Telugu	Records the digging of a well and the gift of land for a garden near it to the god (name not mentioned) by <i>Rēvūri</i> Vengalayya son of <i>Kṛṣṇamarāju</i> at the instance of <i>Amṇājiyya</i> while the latter was holding the office of <i>pārūpatya</i> of <i>Sakali-sīma</i> included in the <i>Ghaṇḍikōṭa-sīma</i> which was being administered by <i>Timmarusayya</i> .
Ś. 1477; Rākshasa, Āshāḍha śu. 12 [A.D. 1555, July 1, Monday]	Telugu	Records the gift of some wet land and garden to [-] certain <i>jiyyas</i> for conducting the offerings to the deity during the <i>Tirunakshatras</i> of the <i>Ālvārs</i> in the temple of <i>Pōrumāmilla</i> <i>alias</i> <i>Gōpināthapura</i> included in the <i>Pedasakila-sīma</i> by <i>Mahāmaṇḍalēśvara</i> <i>Nandyāla</i> <i>Varadarājayya</i> son of <i>Raṅgarājayya</i> and grandson of <i>Varadarājayya</i> of <i>Ātrēya-gōtra</i> , while <i>Nandyāla</i> <i>Timmarājayya</i> was administering the <i>nāyamkara</i> of <i>Ghaṇḍikōṭa-rājya</i> .
Ś. 1466; Krōdhi, Māgha śu. 7 Monday, Ratha- saptamī [A.D. 1545, Jan. 19]	Telugu	Records the gift of income derived as <i>kānika</i> and <i>kaṭna</i> like <i>durga-danṇāya niyartana</i> , <i>beḍiga</i> , which are due to <i>Ghaṇḍikōṭa</i> (<i>durga</i>) from <i>Pōrumāmilla</i> <i>agrahāra</i> included in <i>Sakali-sīma</i> to certain <i>Gōvinda</i> <i>ya</i> of <i>Bhāradvāja-gōtra</i> and <i>Āpastamba-sūtra</i> the <i>sthānapatis</i> of <i>Ahōbila</i> <i>Narasimhadēva</i> (?) on the bank of <i>Pmākinī</i> river (to maintain worship etc., to that god) by <i>Mahāmaṇḍalēśvara</i> <i>Nandyāla</i> <i>Timmayadēva</i> <i>Mahārāja</i> , son of <i>Narasimgayadēva</i> <i>Mahārāja</i> and grandson of <i>Aubhaladēva</i> <i>Mahārāja</i> of <i>Ātrēya-gōtra</i> and <i>Āpastamba-sūtra</i> while he was administering the <i>nāyamkara</i> of the <i>Ghaṇḍikōṭa-(rājya)</i> .
Ś. 1469; [1468?]; Parābhava, Chaitra śu. 11 [A.D. 1546, March 13, Saturday]	Telugu	Records the remission of barber tax as <i>sarvamānya</i> in the village of <i>Sakali-sīma</i> of <i>Ghaṇḍikōṭa-rājya</i> to <i>Komḍōju</i> son of <i>Timmōju</i> by <i>Nandyāla</i> <i>Timmarāju</i> at the instance of <i>Mahāmaṇḍalēśvara</i> <i>Rāmarāju</i> <i>Rāmappayyadēva</i> <i>Mahārāju</i> .

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Badvel taluk (contd.)</i>				
38.	Porumamilla	On another pillar at the same place.	Vijayanagara	Sadāśivarāya
39.	„	..	...	..
40.	„	On the front wall of the Kṛishṇamma temple.	..	...
41.	„	On a stone by the road side near the police station.	...	...
42.	„	On a stone slab near “ <i>Siddudigudi</i> ” in Turakapeta.	...	...
43.	Kavalakunta	On a slab near Yellamma temple.	Vijayanagara	...
44.	Akkalareddipalli	On a slab in front of Mallikārjuna temple on a hillock called <i>Gōṣṛīṅga parvata</i> , 2 miles from the village.	Kāyastha	Tṛipurāridēva
45.	Kalasapadu	On a piece of stone by the side of the stream.	...	...

Date	Language	Contents
Ś. 1469; (expired) Kilaka, Mārgaśira ba. 6 [A.D. 1547 Dec. 2, Friday]	Telugu	Records the remission of <i>mārga-sūṅkaṁ</i> and <i>magama</i> as <i>sarvamānya</i> on the <i>rasadravyas</i> (provisions), rice, <i>parimāla dravyas</i> (incense) and salt carried by the bullocks to Ahōbala for the offerings to the god, from Udayagiri <i>sīma</i> of Pākanāḍu, by <i>Mahāmaṇḍalēśvara</i> Nandyāla Timmayadēva Mahārāju son of Nārasimṅga-yadēva Mahārāju and grandson of Aubalrāju of Ātrēya-gōtra and Āpastamba-sūtra.
Virōdhi, Kārttika śu.	Telugu	Not clear. Seems to record a gift (or payment) of some <i>varahas</i> towards wages for some construction to certain Vōbaya by Pōtinēni Nārāya.
Ś. 1489, Pārthiva, Āśvayuja śu. 10 [A.D. 1567, Sept. 13, Saturday]	Telugu	Records the purchase of 4 <i>tūmus</i> of wet land (<i>madi</i>) from certain Rāmappa by Purāṇam Chennibhatlu who executed the sale deed in favour of the god Gōpāla Kṛishṇa towards the clearance of the loan of an amount of 120 <i>ghatti varahās</i> taken by him from the treasury of the god.
...	Telugu	Illegible. Mentions certain [—Ś]āintayya Bhikshāvṛitti.
Ś. 1448, Sarvajit, Kārttika[ba] 15, solar eclipse [A.D. 1527; solar eclipse occurs on Jyēshtha ba. 15, May 30, Thursday]	Telugu	Much damaged. Contents not clear.
Ś. 14 [—], Pārthiva ...	Telugu	Much damaged. Mentions Timmarusayya and seems to record a gift to the god Aubhaḷadēva in Sakali- <i>sīma</i> .
Ś. 1205; Svabhānu, Varśākha śu. 7 Monday [A.D. 1283, April 15]	Telugu	Records the construction of the Śivālaya (Śiva temple) by Gaurēśvara Bāi for the merit of <i>Mahāmaṇḍalēśvara Māṇḍalika-brahmarākshasa Gaṇḍapeṇḍāra</i> Tripurāri-dēva Mahārāja. The second part refers to certain endowments (<i>vrittis</i>) of land to the deity under the supervision of <i>Sāmanta</i> Nalla Nārāyaṇa and certain Sāhaṇapa.
...	Archaic Telugu characters of 8th century	Abraded and illegible.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Badvel taluk (contd.)</i>				
46.	Tellapadu	On a stone in the field to the west of the village.	Vijayanagara	Sadāśivarāyadēva
47.	Dulamvaripalle	On a stone on the tank bund.	Vijayanagara	Bukkarāya
48.	Sankhavaram	On a stone lying by the side of the road in the field.	Vijayanagara	Vemkatapatidēva Mahārāya (ruling from Penukomḍa.)
49.	„	On a slab in the Chenna-kēśavasvāmi temple.	Vijayanagara	Sadāśivarāya
50.	„	On a stone at the same place.	Vijayanagara	Sadāśivarāya

Date	Language	Contents
Ś. 1472; Sādhārāṇa, Māgha śu. 15 [A.D. 1551, Jan. 22, Thursday]	Telugu	Incomplete. Records the grant of <i>dasavandha-mānya</i> in favour of certain Bodireḍḍi, Chināḍbayya, Murāreḍḍi, Surubayya and Kāmmaṇa Potayya by <i>Mahānāyaṇi</i> . <i>kāchārya</i> Pedavḍbuṇṇayāṇiṅgāru son of Adināyaḍu. Other details missing. Mentions Ghaṇḍikōṭa-rājya and Sakali-sīma, <i>Mahāmaṇḍalēśvara</i> Nandyāla Timmayadēva Mahārāju and the villages Kalchapāḍu and Tellapāḍu.
Kalī [.....]]; Śaka [.....] Nala.	Sanskrit verse	Introduces the king Bukka and his son <i>Bhavadūra</i> , the governor of Udayagiri, the eastern province of the kingdom. The latter's two subordinates named Deśiya and Nāgaya of the Gōpālaka caste and their two sons [Viti]nāyaka and Deśiya are said to have excavated the tank to the west of the village Kaluchapalli which is on the east of Ahḍbila in Sakali-sīma.
Ś. 1517; Manmatha, Kārttika, śu. [-5] [A.D. 1595]	Telugu	Illegible. Contains Vaishṇava symbols at the top. Other contents not clear.
Ś. 147[0]; Kīlaka, Āshāḍha śu. 15 [The Śaka year in the second part is 1471 but other particulars are same] [A.D. 1548 ; June 21, Thursday]	Telugu	Records the grant of the village or a part of the village Muddireḍḍipalle, with boundary specifications, to the god Chennakēśava of Śankhavaram in Sakali-sīma and Ghaṇḍikōṭa-sīma by Muppinēni Paruvatanāyaka at the instance of <i>Mahāmaṇḍalēśvara</i> Nandyāla Timmarājayya [Nāraparājayyā] for the merit of the latter. The same stone on its second side contains another record issued on the same date and to the same god by the same donor. Details of the grant are not clear as it is incomplete.
Ś. 146[8]; Parābhava, Chaitra śu. 11 Sau. [A.D. 1546, March 13, Saturday]	Telugu	Partly, abraded. Seems to record the grant of remission of the barber tax to the barber Koṁḍōju along with all the members of his caste in the kingdom including the villages in the province of (Ghaṇḍikōṭa of Nandyāla Timmarājayya)... by <i>Mahāmaṇḍalēśvara</i> Rāmarāju.

<i>S.No.</i>	<i>Village</i>	<i>Fmd spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT				
<i>Cuddapah taluk.</i>				
51	Upparapalli	On the four sides of a stone pillar in the Nāgēśvara temple.	Vijayanagara	Kṛishṇadēvarāya (ruling from Vijayanagara)
52.	Chinnamāsāpalli	On a stone in the temple of Ānjanēyasvāmi.	Vijayanagara	Kṛishṇadēvarāya
53.	Chennūru	On a stone in the Śiva temple.	...	...
54.	Bayanapalli	On a stone set up on a well in the field (S.No. 251)	...	...
55.	„	On a slab set up near the entrance of the Śiva temple.	...	...

Date	Language	Contents
Ś. 1446; Tārana, Māgha ba. 14 Monday, Mahā Śivarātri [A.D. 1525, Feb. 20]	Sanskrit and Telugu	The record begins with the genealogical description of the donors Pedasiṅgarāja and his two younger brothers Chmasiṅgarāja and Malla of the Jūpalli family. Pedasiṅg mahī palason of Jūpalli Rāmānāyudu, who bears a string of titles like <i>Vippaḷāditya</i> , <i>Karavāla bhairava</i> , <i>ripusirṁha</i> , <i>gaṇḍabhērūṇḍa</i> , <i>puliyamārkoḷu-gaṇḍa</i> etc., while administering the region of Chennūri- <i>stima</i> and Poḷladurti- <i>sīma</i> in the Mulkināḍu- <i>sthala</i> included in the Ghaṇḍikōṭa- <i>sīma</i> of Udayagiri- <i>rājya</i> is said to have constructed the <i>garbha-grīha</i> , <i>ghaṇṭāvē di</i> , <i>antarāḷa - maṇṭapa</i> , <i>ranga-maṇṭapa</i> , <i>Nandi - maṇṭapa</i> , <i>Prakāra</i> , <i>gōpura</i> and a tank to the god Nāgēśvaradēva in the southern part of Chennūru and endowed it with 3 <i>kha</i> (<i>puttis</i>) of land including that donated by his brothers Chinnasiṅga and Malla in Chennūru and Lomaḍi villages. It also records some more gifts of land to the god by Koṇḍaṁbhaṭṭu the <i>purōhita</i> of the <i>nagaru</i> (palace) and certain Vinjūla Vallayya at Dugganapalle and Salinenipalle respectively. The inscription was written by Gaṅgayya son of Pillalamāṅgi Rāmarāju. Tulpa Sōmana is said to have supervised the construction work.
Ś. 1436; Bhāva, Chaitra śu. 1 Monday [A.D. 1514, April 25, Tuesday]	Telugu and Kannada	Registers the gift of the village Chikamāṁchupalli in the Chenūru- <i>sīma</i> included in the Muliki- <i>nāḍu</i> for the worship and <i>naivēdya</i> of Chenakēśavadēva of Pushpagiri by the king. The record is attested by “ <i>Śri Virūpāksha</i> ” the usual sign-manual of the Vijayanagara kings.
Ś. 1813; Khara, Vaiśākha śu. 15 [A.D. 1891]	Telugu	Records the construction (of probably the part) in the temple of Abhinava Nāgēśvarasvāmi of Chennūru by certain Sūrayya, son of Yādāṭi Perumāḷlu.
Ś. 1789; Prabhava, Kārttika śu. 15	Telugu	Records the construction of the well in the Umāmahēśvarasvāmi temple of Koṇḍapēṭa in the name of certain Yādāḷla Subbamma by certain Subbayya son of Guṇḍa Sēshaya.
Sarvajit, Vaiśākha-15	Telugu	Records the construction of the main entrance (to the temple of) Umāmahēśvarasvāmi of Bayyanapalle by certain Subbamma wife of Māchi Redḍi son of Śrī-kākuḷaṁ Velamamna.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Cuddapah taluk (contd.)</i>				
56.	Bayanapalli	On the wall of <i>garbha-griha</i> of the Śiva temple.	...	...
57.	Kanuparti	On a well outside the village.	...	..
58.	Valluru	On a stone lying before the Śiva temple.	...	...
59.	„	On a pillar in the <i>Nandi-maṇḍapa</i> of the Śiva temple.	...	...
60.	„	In the Śiva temple.	...	...
61.	„	On a stone lying near the Śiva temple.	Vijayanagara	Sadāśivadēvarāya
62.	„	On the outer wall of the Śiva temple.	...	...
63.	„	On a stone near the Chenna-kēśava temple.	...	...

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1837; Rākshasa, Chaitra śu. 13 [A.D. 1915]	Telugu	Records the construction of the <i>gōpura</i> to the <i>garbhagriha</i> (sanctum) of Śrī Umāmahēśvarasvāmi of Bayanapalli by Subbamma wife of certain Koṁḍiparti Rāmayya.
Ś. 1772, Sādhāraṇa, Jyēstha ba. 5 [A.D. 1850]	Telugu	Records the gift of land as <i>daśavandha-mānya</i> to certain Rāmasvāmi son of Sokākulam Pullanna of Chennūru as remuneration for digging the well and constructing a stone <i>rātṇa</i> (water drawing device) on it by four washermen sons of Gurvigādu, the <i>mirāsi</i> (hereditary) washerman of Bayanapalli. The record states besides the schedule of boundaries, that if any . . . and that any change in the Government tax like <i>jōdi</i> will be paid by the donors, the <i>māmdārs</i> of the land but not the donee.
Ś. 1375; Pramādin, Vaiśākha śu. 4 [Ś. 1375 corresponds to Śrīmukha]	Telugu	Records the gift . . . for maintaining a lamp to the god Virēśvara of Pedavallūru (near Pushpagiri) in the Gaṇḍikōṭa-sīma by certain devotees of the <i>Vīramuṣṭi</i> community.
...	Tamil	Records the gift of cows for maintaining <i>naivēdya</i> offerings and lamps to the god Mallidēva of Vallūru by the citizens of that place.
.	Tamil	Contents not known.
Ś. 1475; Pramādin, Āshāḍha śu. 10 [A.D. 1553, June 21, Wednesday]	Telugu	Records the gift of <i>dommari-pannu</i> to the gods Hari and Hara of Vallūru renamed as Timmasamudramu <i>agrahāra</i> near Pushpagiri in Gaṇḍikōṭa-sīma of Udayagiri-rājya by Kākī Padmarāju, Mīsarigaṇḍani Poṁṇāḍḍi, Tippirāju, Turukānyam Basuvarāju and Vodipōtināyudu all belonging to the <i>dommari</i> caste. [The gift is said to have been made on the day of <i>Aksha-tadiya</i> which is obviously not the date of the record.]
Sarvajit, Vaiśākha śu. 13.	Telugu	Records the construction of the temple for Pārvati [which was not originally built with the main temple] by certain Mēchā Dinneya Setṭi son of Svāmi and grandson of Chennappa.
Ś. 1760; Viḷambi, Vaiśākha śu. 15 [A.D. 1838]	Telugu	Records the installation of the <i>dhvaja-stambha</i> to the god Chennakēśavasvāmi by certain Lakshamma wife of Subbarāyana of Āpastamba-sūtra and Kāśyapa-gōtra.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Cuddapah taluk, (contd).</i>				
64.	Valluru	On the wall of the Chenna- keśava temple.	...	...
65.	Koppolu	On a stone near the Gangānamma temple in the village.	Vijayanagara	Sadāśivadēvarāya
66.	„	On another stone at the same place.	Vijayanagara	Sadāśivadēvarāya
67.	Paidikalva	On a stone in front of the Keśava temple.	...	...
68.	Lebaka	On a stone lying in front of the Chennakeśava temple.	Kāyastha	Tripurāridēva
69.	Peddapuṭṭa	On a broken stone in front of the Ānjanēya temple.	...	...
70.	Kummarampalle	On a stone near the Gangānamma temple.	...	...
71.	„	In the main shrine of the Pushpēśvara temple.	Rāshṭrakūṭa	Kṛishṇa

Date	Language	Contents
Virōdhi, [Māgha] ba. 7, Wednesday	Telugu	Records the gift of some lands to the god [Chennarāya] of Vallūru by <i>Mahāmaṇḍalēśvara</i> Mandūri Ōbulaya-rāya son of Tirumalayadēva Mahārāja.
Ś. 1466; Krōdhi, Ashāḍha śu. 15 [A.D. 1544, July, 4; Friday, lunar eclipse]	Telugu	Records the remission of all taxes like <i>grāma-kaṭṇa</i> , <i>surika-sthāvaras</i> etc., to the learned <i>mahājanas</i> of the <i>sarvamānya-agrahāra</i> village of Koppolu known as <i>Kṛishṇarāyapura</i> and other villages (names not clear) by Vi[ra] Mallamarājuṅgāru son of Parvatarāju of Andugula (village?) and of <i>Kāśyapa-gōtra</i> and <i>Āpastamba-sūtra</i> as ordered by <i>Mahāmaṇḍalēśvara</i> Nandyāla Nāraparāju son of Timmayadēva Mahārāju. The gift is said to be a confirmatory one to the previous copper plate grant issued by <i>Kṛishṇadēva</i> Mahārāja and as the tax collectors ignoring it, later began to collect those taxes without being known to the <i>nagaru</i> (royal officers).
Ś. 14[7]2; Śādhārāṇa, Kārttika śu. 15, lunar eclipse [A.D. 1550, Oct. 25, Saturday; no eclipse.]	Telugu	Records the gift of annual <i>varttana</i> (income derived as annual collection) obtained in the village, to the god <i>Siddhēśvara</i> of Koppōlu, by some <i>Vipravīṇōḍins</i> of <i>Kāśyapa-gōtra</i> and <i>Atharvaṇa-śākha</i> . Incomplete.
...	Telugu	Fragmentary. Seems to record some gift of land. Details not known.
Ś. 1226; Krōdhi, Vaiśākha śu. 5, Thursday [A.D. 1304, April 5, Saturday?]	Telugu	Incomplete. It states that <i>Mahāmaṇḍalēśvara</i> , <i>Manda-ḷika brahmarākshasa</i> , <i>Gaṇḍapendāra</i> Tripurārīdēva Mahārāja was ruling <i>Muliki-nāḍu</i> from Vallūri-pattāṇa.
Ś. 1658; Vikāri [A.D. 1736]	Telugu	Incomplete. Seems to record the construction (of a temple) by certain Vabamna and China Gurappa, sons of Āra Mallaya.
Ś. 1745; Āśvayuja śu. 15.	Telugu	Mentions the god <i>Sāmbaśiva</i> and certain <i>Vōbiḷreddi</i> of <i>Siddhavaṭam</i> .
...	Kannada	Records the gift of twelve <i>mattars</i> of land for the offerings and worship of the god <i>Nāgeśvaradēva</i> and other gods of Pushpagiri by the king after his pilgrimage to <i>Jyōti</i> .

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Cuddapah taluk (contd.)</i>				
72.	Kammarampalle	On a stone in the <i>mandapa</i> of the Indrēśvara temple.	...	...
73.	Tudumaladinne	On a stone in the village.	...	...
74.	„	On a panel of Gajalakshmi in the temple.	...	...
75.	„	On a stone lying near the eastern gate of the Chennakēśava temple.	Vijayanagara	Praudhaḍēvarāya
76.	„	On the <i>dhvajastambha</i> before the Chennakēśava temple.	Vijayanagara	Kṛishṇaḍēvarāya
77.	Ravalapalli	On the image of Gaṇēśa.	...	...
78.	„	On the back side of the image of Gaṇēśa.	...	...
79.	„	On a stone lying near a well to the south of the village.	...	...
80.	Chamallapalli	On a stone near the well on the Kazipet - Cuddapah road 1 k.m. from <i>Durūpalagutta</i>.	...	...

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 14[22]; Raudri, Āśhādha śu. 5; [A.D. 1500 July 1, Wednesday.]	Telugu	Records the grant of one <i>pandumu</i> of <i>maḍi</i> , (wet land) for the offerings of the god Indranāthadēva, on the occasion of the construction of the <i>maṇḍapa</i> to the god by certain Liṅgaya, Danapa and Basvapa.
...	Telugu of medieval characters	Illegible. Seems to record some contract executed by certain <i>Mahāmaṇḍalēśvara</i> named Māchi(rāju) in favour of some cultivators for ploughing the lands at the rate of half <i>gadyāṇa</i> for each <i>chēnu</i> (<i>kha</i> ?).
...	Telugu of late characters	A votive record of Jūtūri Bōdamarāju, the <i>karaṇam</i> of Turimaḷadinna village to the Channai āyasvāmi.
...	Telugu	States that the village Turumilladinne was the <i>ēkabhōga agrahāra</i> of Nāchana Sōma, granted by Proudha-dēvarāya. (The donee might be identical with the famous Telugu poet of that name, the author of <i>Uttara - Harivaṁśa</i>). The second part records the worship to the god Ānjanēya of Jūmdavāri Chōḍa-yarāju, the <i>pāli-karaṇam</i> of Turumilladinna.
Ś. 1451 ; Virōdhi, Āśhādha, śu. 11, Thursday. [A.D. 1529, June 17]	Telugu	Records the installation of a stone pillar (<i>dhvajastambha</i> ?) by certain Pushpāla Pāpana to the god Chennakēśava of Turumaladinne, the <i>agrahāra</i> of Nāchuāju Sōma situated on the northern bank of Penna near Pushpagiri in the Ghaṇḍikōṭa-sīma.
Siddhārthi	Telugu	Contains only one line mentioning the cyclic year “ <i>Siddhārthi</i> ”.
...	In Telugu characters of 15th century A.D.	Records the gift of “ <i>tūmarṁthi maddi</i> ” to the god Venekhā (Gaṇēśa) by Gaṅga Jiyya for the merit of his father.
...	Telugu	Illegible. Seems to record the digging of a well and a grant of land probably for its cost or maintenance.
Ś. 1754; Vikṛiti, Vaiśākha ba. 7	Telugu	Records the construction of the <i>mattu-bāvi</i> (. . . well) in the name of the god Rāma by certain lady named Kārṇāṭi Ādi Lakshmi.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Cuddapah taluk, (contd).</i>				
81.	Sannapalli	On a stone in the field about a furlong from the village.	Vijayanagara	Achyutadēvarāya
82.	Eturu	On the <i>dhvaja-stambha</i> of Ranganāyaka temple.	...	...
83.	Miduturu	On a stone lying in the compound of the village <i>Chāvaḍi</i> .	Rēnāṭi Chōḷa	Ja[ṭṭa]Chōḷa Mahārāja.
84.	Mulapaka	On the panel of Vāli and Sugrīva.	...	...
85.	Chinnadasaripalle	On a slab near the Narasimha temple.	Vijayanagara	Achyutarāya.
86.	„	On the <i>balipīṭha</i> in the same temple.	...	...
87.	„	On a slab in front of the Naraśimhasvāmi temple.	Vijayanagara	Bukkarāya

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1490 (or 1460 ?), Durmukhi Mārga- śira śu. 15 [Monday] [Irregular]	Telugu	Records the gift of one <i>ēndumu</i> of <i>maḍi</i> (wet land) on the river bank in the village Banagurralūru on the boundary of Midutūru in Koilakuntla- <i>sīma</i> to the god Vaidyanāthadēva of Pushpagiri by Ādpa Sūrappanāyaka for the merit of the king.
Sādhāraṇa, Māgha ba. 15	Telugu	Records the construction of the <i>dhvajastambha</i> to the god Śīraṅgadhāma of Yeṭūru by Sāharābu Nānāji [Rāma]rao.
...	Archaic Telugu characters of 9th-10th century	Records the grant of eighty <i>marturs</i> of land according to royal measure in Muddupūra village to a <i>pāra</i> (brahman) named Aitama Sammāru by the king(?).
...	Telugu of the medieval characters	Mentions the name of the barber Pārani Narasimma son of Basuvōzu.
Ś. [1455]; Vijaya, Jyēshtha śu. 15 [A.D. 1533, June 6, Friday]	Telugu	Registers the grant of the income derived as taxes as <i>durga</i> , <i>daṇṇāya</i> , <i>magga-stāvara</i> and <i>kaṭṇam</i> from the village Vongunūtulapalle in the Gaṇḍikōṭa- <i>sīma</i> to the god Ahōbalēśvara of Vongunūtula by Bācharusu the <i>kāryakartta</i> of the king, at the instance of Tāḷlapāka Tirumalayya.
...	Telugu	Mentions the great devotees of Naraśimha namely Bali, Vibhīṣaṇa, Bhīṣma, Kapila, Nārada, Arjuna, Prahlāda, Ambarīsha, Vasu, Vāyusuta, Viśvasthana(?) Akṛūra and Sanaka etc.
Ś. 1292; Sādhāraṇa, Kārttika śu. 1, Thursday [A.D. 1370, Nov. 5, Tuesday ?]	Telugu	Registers the grant of the village Dēvarapalle to the god Ahōbaladēva of Boyināmpalle by <i>Mahāmaṇḍalēśvara</i> Kātāri Sāluva Maṅgayadēva Mahārāja son of Saṁki-dēva Mahārāja for the Merit of his parents, while he was ruling Tummalūru and Penḍlimarri in the Mulki-nāti- <i>sīma</i> . The boundaries of the gifted village are stated as : Kaṇudulamāṇḍa on the north-east, Arlagadda on the south-east, Bollirāti- <i>dona</i> in the south-west and Inuparāla- <i>gani</i> on the north-west. The gift was handed over to Nāmbi Nārāyaṇa <i>dāsi</i> probably the <i>pūjāri</i> of the temple.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Cuddapah taluk (contd).</i>				
88.	Pendlimarri	On a stone in front of the Virabhadrasvāmi temple.	Vijayanagara	Dēvarāya I
89.	„	On a hero stone with the images of a man and a tiger.	...	...
90.	Pagadalapalli	On a slab in the Gaṅgamma temple.	...	...
91.	Yellaturu	On a slab in the Siva temple	...	...
92.	„	On a slab in the Śiva temple	...	...
93.	„	On a stone by the road side, about one furlong from the Śiva temple.	...	...
94.	Buddayapalle	On a broken stone in the fields, one mile away from the village.	...	...
95.	Moyillakalva	On a slab in front of the Venkaṭēśvara temple.	Vijayanagara	Achyutadēvarāya
96.	„	On another slab at the same place.	Vijayanagara	Achyutadēvarāya

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. [1334]; Nandana, Māgha śu. 1 Monday [A.D. 1413, Jan. 3 Tuesday]	Telugu	Registers the grant of <i>daśavandha-mānya</i> to certain villagers of Penḍlimarri by Abrachintala Maṭanāyaka son of Raṁgānāyaka. According to the grant, the donees are entrusted with the duty of the upkeep of the bund of the tank on the western side of the village and entitled to enjoy the lands as scheduled in the latter part of the record.
...	Telugu	Records that certain Viraya son of Kaṁnāṭi Kaṁnnamareḍḍi killed a tiger.
Śārvari, Vaiśākha śu. 10	Telugu	Records the gift of two heads(?) to the temple by certain Pabagāḍu and his brother Gaṁgamagāḍu, to the image of the deity.
...	Archaic Telugu characters in 9th century A. D.	Contents not clear.
Ś. 16[7]7; Yūva, Āshāḍha [A.D. 1755]	Telugu	Illegible. Seems to record the renovation work to the temple of .....by certain
...	Telugu	Some <i>tāntric</i> formula probably for curing the diseases of the cattle.
...	In Telugu characters of 10th century A.D.	Fragmentary. Contents not clear.
Ś. 1458; Durmukhi, Āshāḍha śu. 11 [A.D. 1536, June 29, Thursday]	Telugu	Registers the installation of the god Tiruvengalanātha-dēva, and the construction of a temple and gifts of lands and gardens to the same deity in the village Moyilla-kālva in the Kalūru-sīma the <i>nāyamkara</i> of Koṭakāri Liṅgarāja by Rāyasam Vengalapa son of Udayagiri Viraṇoḍayala Timmarāju. The grant was made for the merit of Tālapāka Tirumalayya, the preceptor of the donor.
Śobhakṛit, Vaiśākha ba. 12, Monday, [Ś. 1465, A.D. 1543, April, 30]	Telugu	Records the installation of the goddess Lakshmidēvi and grants of lands at various places by Rāyasam Veṅgalapa son of Timmarāja (the same as in the previous item). Some donations by other devotees to the same goddess are also recorded.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Cuddapah taluk (contd.)</i>				
97.	Moyillakalva	On another slab in the Venkaṭeśvara temple	..	..
98.	„	On another slab at the same place.	..	..
99.	„	On a slab with Vāmana sculpture, in the fields to the east of the village.	Vijayanagara	Sadāśivarāya
100.	„	On a slab with Vāmana image in the fields about a mile to the south of the village.	Vijayanagara	Sadāśivarāya
101.	Tummaluru	On a broken stone in front of the Chennakeśava temple.	Vijayanagara	..
102.	„	On a stone in the fields, to the west of the village.	..	..
103.	Chimalapenta	On a broken slab near <i>Nērukōna</i>.	..	..
104.	Nandimandalam	On a boulder lying on the south side of the cavern.	Vijayanagara	Kṛishṇadēvarāya

CUDDAPAH DIST.

Jammalamadugu taluk

105.	Dommarinandiyala	On a stone set up in the wall of Chennakeśava temple.
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<i>Date</i>	<i>Language</i>	<i>Contents</i>
(a) Ś. 1628; Vyaya, Māgha śu. 15	Telugu	(a) A votive label of a devotee named Dattaya.
(b) Ś. 1672; Pramōdūta, Māgha śu. 15		(b) A votive label of Śēshāchalam son of Dattaya.
Ś. 16 [— —]; Vyaya, Chaitra śu. 15	Telugu	A votive label. Mentions the worship of certain Rāmaya son of Allareṭṭa Veṅkaṭapati.
Ś.	Telugu	Seems to record the boundary of the gift village Kalūru and Moyiḷlakāḷva.
..	Telugu	Records the eastern boundary between Kalūru, the gift village renamed as Śrīraṅgarāja Samudram given to Tirumala Naragiri Tātāchārya and the Rāmpatāḍu of Moyiḷlakāḷva.
..	Telugu	Fragmentary. Contents not clear.
..	Kannada	Records some gift by Mahārāja Anṇadēvara.
Chitrabhānu Śrāvaṇa ba. 2, Friday	Telugu	Fragmentary. Contents not clear.
Ś. 1432 Ūtthāna-dvādaśi	Telugu	Illegible. Seems to record the confirmation of the previous arrangement in performing the worship etc., to the god Chennarāya of Nandimaṇḍalam with some gifts to the deity by the commander-in-chief (Sakala-sēnādhipati) of Śrī Kṛṣṇadēvarāya.
Jaya, Vaiśākha-10, [Sunday]	Telugu	Records the gift of 5 varahas by certain Nārasimharāju to Pāṭi Apayarāju in the pūṇṭa of [Pukannu] Kāmireḍḍi.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
106.	Dommarinandyala	On a stone set up in the southern wall of the Chennakēśava temple.	Vijayanagara	Kṛishṇadēvarāya
107.	Kanneluru	On a stone near the <i>Liṅgadēvuḍu</i> in the vilage.	Vijayanagara	Achutadēvarāya
108.	„	On a stone at the same place.	Rāshtrakūṭa (?)	Prabhūtavarsha Gōvinda II (?)
109.	„	On a slab near <i>Liṅgadēvuḍu</i> .	Vijayanagara	Achyutadēvarāya ruling from Vidyānagara
110.	S. Uppalapādu	On a stone set up in the wall of Śrī Mayaluru Dibbareddi's house.	..	..
111.	„	On a stone near the Śiva temple.	..	..
112.	„	On a stone near Rāma temple.	..	..
113.	Dānavulapādu	On a stone pillar in the Rāmasvāmi temple.	..	..
114.	„	On another pillar at the same place.	..	..

Date	Language	Contents
Ś. 1443; Vṛisha, Jyēsthā ba. 3, Friday [A.D. 1521, May 23, Friday]	Telugu	Records the gift of <i>sthala-sūmka</i> of Rēnāṭi Nandēla in Gaṇḍikōṭa <i>sima</i> for maintaining a lamp to the god Chennakēśava of Renāṭi Nandēla at the time of <i>pratishṭha</i> by Katti Tippināyudu, Pāpānāyudu and Yarramanāyudu.
Ś. 1461; Vikāṭi, Āshāḍha śu. 11 [Sunday?] [A.D. 1539, 27th June, Friday]	Telugu	Records a gift (details missing) to certain [Vaia]kusaṇi by Pōtunāyudu son of Gorugumari Būmināyudu. Mentions Salukarāju also. Incomplete.
..	(Kannaḍa)	Fragmentary. Mentions certain Rēvayarasar ruling Rēnāḍu-7000. Details missing.
Ś. 1462; Vikāṭi, Kārtika śu. 12 [A.D. 1539, October 24th Friday]	Telugu	Records the gift of some lands in the presence of Sakalēśvaradēva in that village (Kannelūru) to China Pāmāsāni daughter of Būmināyaka of Goḍugumari for constructing a <i>naḍa - bāvi</i> (stepped well) in Kannelūru village of Chernūru- <i>sima</i> by Mahāmaṇḍalēśvara Peda Tirumalayyadēva mahārāju son of Salakarāju the <i>Vakiṭi-śiraḥ-pradhāni</i> of the king.
..	Telugu	Illegible. Contents not clear. Mentions some Mahāmaṇḍalēśvara of the Pōlēpalli family and the village Uppalapāḍu.
Subhānu [Jyēsthā]]	Telugu	Incomplete. Mentions certain Viraśaiva Bhikshāvritti ayyagāru, a devotee of Linga Chakravarti Śrīman Mallikārjunamahādēva. Contents not known.
Sarvajit, Māgha śu. 1, Thursday	Telugu	Fragmentary. Seems to record a <i>mānya</i> (gift) of land for constructing a well to somebody (name lost) by Mahānāyāṅkāchārya Honayāvu.....danāyaka.
..	In late Telugu characters	Records the completion of constructing the temple by [Koḍu] Chenṇayyaśeṭṭi, which was first commenced by Mallinikōṇḍu Bangāru Subbayyaśeṭṭi.
..... [1901 probably of the Christian era]	..	Mentions the name of certain Yedugūru Nāgiredḍi.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
115.	Danavulapadu	On a stone near the Jaina image	..	..
116.	Goriganuru	On a <i>dhvajastambha</i> in the village	..	..
117.	Ghaṇḍikōṭa	On a slab at the entrance of the second <i>maṇḍapa</i> of the Mādhavasvāmi temple.	..	..
118.	„	On a boulder near Nāga-dhari outside the fort.	..	..
119.	„	On a stone near Madrasala ?	Vijayanagara	..... Achyuta ?
120.	„	On the southern wall of the <i>prakāra</i> of the Ranganāthasvāmi temple.	Vijayanagara	Sadāśivarāya
121.	„	On a slab set up in the field of Śrī Duvvūri Gurrappa.	Vijayanagara	Śrīraṅga I

Date	Language	Contents
..	In Telugu characters of 9th Century A.D.	Fragmentary. Mentions "[— —] <i>dyani</i> [<i>Chōla</i>] <i>mahārāju</i> " and his <i>magaṇḍu</i> (warrior) " <i>Kāpyana Kuṣumari Paḍuvara</i> " and some grant (not clear).
Nandana, Chaitra ba. 10 Sunday	Telugu	Records the installation of the lamp pillar by certain Tippi Redḍi son of Mukāmula Malli Redḍi, to the god Kēśavanātha of Gorigenūru.
..	Telugu	A votive record which states that certain Rāmakrishṇayya son of Guṇḍrāju Kṛishṇama[rā]ju, his wife Akkama Mangama his son Anumantu and others have paid their homage and performed the <i>tōmāla-kaimkarya</i> to (the god) Chennarāya.
Ānanda, Māgha śu. 7, Friday	Telugu	Seems to record the gift of two garden lands to the god Channarāya [by Kṛishṇappa dēvayāju of Āraṇi(ḍu) and Nāgarāju Venkaṭarāju Konḍrāju].
Manmatha, Śrāvaṇa ba. 10 [?A.D. 1535]	Telugu	Records the remission of the (profession) tax as <i>sarvamānya</i> to washermen community of Gaṇḍikōṭa by <i>Mahāmaṇḍalēśvara</i> Nandyāla Avubhalarāju dēva-mahārāju, as a confirmatory gift of the previous one made by his (donor's) father.
Ś. 1467; Viśvāvasu, Chaitra śu. 9, Saturday, Srīrāma- jayanti [A.D. 1545, March, 21]	Telugu	Records the gift of the village Kambālapalli (or Rebālapalli) in Gaṇḍikōṭa- <i>sima</i> for <i>amṛitapaḍi</i> and <i>aṅgarāṅga bhōgas</i> of the god Raghunāthadēva of Gaṇḍikōṭa fort included in Udayagiri- <i>sima</i> on the occasion of <i>Śrī Rāma jayanti</i> by <i>Mahāmaṇḍalēśvara</i> Nandyāla Timmayyadēva mahārāju son of Siṅgayyadēva mahārāju and grandson of Aubhalēśvaradēva mahārāju of Ātrēyagōtra and Āpastambasūtra and Sōma <i>varṇsa</i> .
Bahudhānya, Āshāḍha ba. 13 [Ś. 1500; A.D. 1578, June 3, Tuesday]	Telugu	Records the grant of permission to the <i>bestas</i> (fishermen) for laying their settlement (constructing houses) in the newly constructed street as <i>sarvamānya</i> gift, exempting them from <i>vetṭi</i> , <i>vēmi</i> , <i>annu</i> , <i>pannu</i> , <i>baḍi gutta</i> by <i>Mahāmaṇḍalēśvara</i> Nandyāla Nārasimharāju mahārāju. The last portion of the record states that as Pōtayya son of Chavvaṇa bōya Nāgaya represented to the king and got the permission by <i>śāsana</i> that all the members of the community should be obliged to Pōtaya as a mark of gratitude.

Bestas

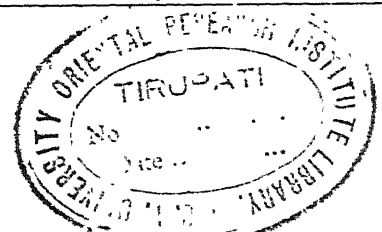
S.No.	Village	Find spot	Dynasty	King
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
122.	Ghaṇḍikōṭa	In the Ranganāyakasvāmi temple.	Vijayanagara	Sadāśivarāya
123.	Ponnatota	On a broken stone lying near the Gaṇeśa image.	Vijayanagara	Sadāśivarāya
124.	„	On a stone near the temple of Ānjanēya	Vijayanagara	Sadāśivarāya
125.	Devagudi	On the ceiling of the <i>maṇḍapa</i> at the entrance of the Talakantēśvari temple.	..	..
126.	„	On the southern face of the northern pillar in the <i>mukhamāṇḍapa</i> of the Talakantamma temple.	..	..
127.	„	On the east face of the above pillar.	..	..
128.	„	On the western face of the same pillar.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1479; Piṅgaḷa, Pushya śu. 8 [A.D. 1557, Dec. 28, Tuesday; Uttārāyana Samkrānti]	Telugu	Records the gifts of lands in the village Komirla on the northern side of the river Pinākinī in Ghaṇḍikōṭa- <i>sima</i> included in Udayagiri- <i>rājya</i> for conducting various offerings and festivals like, <i>dadhyōdana</i> (rice with curds), two perpetual lamps, <i>teppa - tirunālu</i> , <i>tōpu-tirunālu</i> , <i>kōṭa-tirunālu</i> , Vijayadaśami, <i>tēru-tirunālu</i> etc., to the god Raghunāthanāyaka of Gaṇḍikōṭa by Mahāmaṇḍa- <i>lēśvara</i> Nandyāla China Avubaleśvaradēva mahārāju son of Avubhala Rājayadēva mahārāju of Sōma <i>vaṁśa</i> , Ātrēya <i>gōtra</i> and Āpastamba <i>sūtra</i> and the Governor of Gaṇḍikōṭa. Some of the gift lands seem to have been purchased by paying cash in <i>varahas</i> (to the owner)
Ś. 1496; Bhāva Jyē- shṭha śu. 15 [A.D. 1574, June 4, Friday; lunar eclipse]	Telugu	Abraded. Seems to record a <i>daśavandha</i> gift in Ponnatōṭa village of Gaṇḍikōṭa- <i>sima</i> which is governed by Nandyāla Nārasimharājaya. Other details not clear.
Ś. 1477; Rākshasa Jyēshṭha ba. 8 [A.D. 1555, June 12, Wednesday]	Telugu	Incomplete. Records certain gift by some members of the <i>Vipravīnōdi</i> sect of Ponnatōṭa. Details not known.
Rudhirōdgāri Kārttika śu. 3 [A.D. 1623, Oct. 16]	Telugu	Records the construction of the <i>maṇṭapa</i> before the <i>gōpura</i> of Talakamṭidēvi (temple) by Chadupurēla Lingāreḍḍi who was administering the two villages Dēvigudi and Sugumanchipalle under Pemmasāni Timmānēṁḍu.
Ś. 1316, Bhāva, Kārttika ba. 12, Śu. (A.D. 1394, Nov. 21, Saturday?)	Telugu	Records the appointment of certain assistant <i>pujāris</i> for conducting the worship of the goddess Talakamṭamma by the main <i>Jiyyas</i> (hereditary <i>Jiyyas</i>) along with some shares in the endowment lands, gardens and cattle.
Ś. 1316, Bhāva, Kārttika ba. 12 [A.D. 1394, Nov. 21 Saturday]	Telugu	Records the sale of a part of the temple service for 135 <i>taṅkas</i> in favour of certain Papu <i>Jiya</i> son of <i>Jiya</i> and others by Ubhaya and his relations probably the original trustees of the temple of Talakamṭidēvi.
..	..	Seems to be the continuation of the previous number and states that a copy of this deed is preserved on copper plates which were kept in the custody of certain <i>reḍḍi</i> and <i>karaṇam</i> of the village.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST.				
<i>Jammalamadugu taluk (contd.)</i>				
129.	Devagudi	On the north face of the same pillar.	..	..
130.	„	On the southern pillar at the same place.	..	..
131.	Boditippanapadu	On a stone near Gangamma <i>gudi</i>.	..	..
132.	Paluru	On a slab in the ceiling of the <i>mandapa</i> of the Ānjanēya temple.	..	..
133.	„	On the ceiling of the <i>mandapa</i> at the <i>matham</i>.	..	..
134.	Chinnamudiyam	On the floor of the <i>mukha-mandapa</i> of the old śiva temple.	..	..
135.	Veparla	On a well.	..	..
136.	Medidinna	On a stone set up near the Ānjanēya temple.	Vijayanagara	Sadāśivarāya

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Sādhārāṇa, Māgha śu. 7, Thursday	Telugu	Records the distribution of temple lands and other property belonging to certain Yāra Tāla Jīyya to his sons who should conduct worship to the goddess in turns.
Krōdhana, Māgha śu. 8, Ma (Tuesday?)	Telugu	Records the distribution of temple lands belonging to Bāchi Jīyya by (the mediators) Rāmēśvara <i>stānarivāru</i> (<i>pujāris</i>) of Rāmēśvara temple, to other Jīyyas named Ubhaya Jīyya and Vijaya Jīyya.
Ś. 1591; Prabhava, Śrāvaṇa ba. 10 [Prabhava corresponds to A.D. 1627]	Telugu	Records the gift of a grove (<i>vana</i>) to the south of Bōḍitippanapalle on the way to Meḍidinne to the god Sūrya after purchasing it, by Pennamareḍḍi Chennāreḍḍi and Pōṭi Pāpireḍḍi. A gift of two tamarind trees to Vaṭipalli Chennubhaṭṭu in the name of the god Sūrya by the same donors is also recorded in the end.
Ś. 1690 (ex); Virōdhi, Vaiśākha śu. 15 [A.D. 1769, May 20, Saturday]	Telugu	Records the construction of the <i>maṇḍapa</i> to the god Lakṣmī Chennakēśavasvāmī of Pālūru by Muḍiyam Rāmireḍḍi son of Pedireḍḍi.
Durmukhi, Chaitra ba. 10	Telugu	Records the construction of the <i>maṇḍapa</i> by certain Tirumalamma.
Ś. 1630	Telugu	Much abraded. Seems to record a (<i>samākhyā</i>) contract deed, executed by a Mussalman officer (<i>amuldar</i>). Mentions Alimēlurāṇi, Govindarāyaṇi and Dha[msa]bhāi.
Saumya ;12	Telugu	Damaged. Seems to record a gift of land to certain Viraya.
Ś. 1477 ; Ānanda Chaitra śu. 1 [Ś. 1476 coincides with Ānanda=A.D. 1554, March, 13, Tuesday]	Telugu	Records the gift of the <i>varttanās</i> (income derived as annual dues from the villagers) to the gods Chenna-kēśava and Ānjanēya of Meḍidinna known otherwise as Kṛishṇarāyapuram in the Ghaṇḍikōṭa <i>sima</i> of Udayagiri <i>rājya</i> (probably for conducting the chariot festival) on the occasion of the <i>Daśami</i> by the <i>Vipra-vinōdis</i> named [Sā]mtayya and Channaya of Āpastamba <i>sūtra</i> and Yajuś <i>śākha</i> .

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<i>S.No.</i>	<i>Village</i>	<i>First spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
137.	Medidinna	On a stone at the Ānjanēya temple.	Vijayanagara	Narasānāyaka ?
138.	Chinnapasupula	On a stone set up near the mosque.	..	..
139.	„	On another stone at the same place.	..	..
140.	Peddapasupula	On a stone set up near the tank.	Mayāna of Cuddapah (?)	..
141.	„	On a stone fixed on the steps of the tank	Mayāna of Cuddapah (?)	..
142.	Chidipiralladinne	On a stone near the Śiva temple.	Vijayanagara	..
143.	Garisaluru	On a stone near the old Śiva temple.	..	..
144.	Nemalladinne	On two pieces of stone at the Śiva temple.	Vijayanagara	Venkaṭapatideva [ruling from Chandragiri]

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1451; Durmati, Śrāvana ba. 8 [Durmati corresponds to Śaka 1423, A.D. 1501; not verifiable]	Telugu	Records the renovation of the temple and the reinstallation of the deity Ānjanēya of Mēḍidinne and the gift of one <i>pandumu</i> land to the north of the village by Katti Basivināyaka son of Yarramanāyaka for the merit of Narasānāyaka (the king?) and his (donor's) parents.
Ś. Plava, Phālguna ba. [-]	Telugu	Records the gift of lands measuring one <i>pāṭiyedumu</i> and two <i>mūmtas</i> on the way to Gundlakūṁṭa from China Pasupula to the Masjid of Khuda Rasool by the <i>Deśai</i> , <i>Reddi Karaṇams</i> of Mēḍidinna at the instance of Meharbanu (Hu) śānu Sāhab.
Ś. 1643; Plava, Phālguna ba. 1 [A.D. 1722, Feb. 21, Wednesday]	Telugu	Records the grant of lands on the way to Uppalapadu and other places to the Masjid of Khuda Rasool by <i>Deśai</i> , <i>Reddi Karaṇams</i> of Chinapasupula at the instance of Meharbānu Sāhab.
Ś. 1675, Śrīmukha, Āshāḍha śu. 5 Friday [A.D. 1853]	Telugu	Records the construction of a <i>burz</i> at the south-western point of the fort of Pasupula village by Hazarat Abdullah Ganibānu Sāheb son of Hazarat Abdulla Khādar Khān Nawab Sāheb.
Ś. 1655, Paridhāvi, Āsvayuja śu. 2, Sunday [A.D. 1732, October, 10th Tuesday]	Telugu	Records the construction of the <i>khilla</i> at the eastern side of the fort of the village Peddapasupula by Yusuf Khān Sāheb son of Hazarat Nawab Jamshad Khān Sāheb.
Ś.; Vilambi, Jyēshṭha	Telugu	Much abraded. Seems to record the gift of some lands in the village Chidipirālladinne in Chāgalamari <i>sima</i> for the offerings of the god (name not clear) by certain <i>Mahāmaṇḍalēśvara</i> Basavayadēva <i>mahārāju</i> who is described to be an expert in the sixty four arts.
..	Telugu of the Vijayanagara period	Fragmentary. Seems to record a gift of land to the barber Kimmōju and those who play on <i>dōlu</i> and <i>nāgasvara</i> in the service of the god Chennakēśvara.
Ś. 1533; Vīrōdhikrit [A.D. 1611-12]	Telugu	Records the grant of some land to certain Tirumalayya by the <i>mahājanas</i> of the village probably to conduct worship to the newly installed deity of Chennakēśvara.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
145.	Nemalladinne	On a stone set up near the Śiva temple.	Vijayanagara	Sadāśivarāya
146.	„	On a stone set up near the Ānjanēya temple.	Vijayanagara	Kṛishṇadēvarāya
147.	„	On a broken slab of stone near the <i>burj</i>.	..	..
148.	Uppaluru (old)	On a stone near the Ānjanēya temple.	Vijayanagara	..
149.	Gollala Uppalapadu	On a slab in front of the Ānjanēya temple.	Vijayanagara	Sadāśivarāya
150.	Gollala Uppalapadu	On a broken slab at the same place.	Vijayanagara	Achyutadēvarāya
151.	Ayyavarikambala dinne.	On the Nandi pillar set up near the Śiva temple.	Vijayanagara	Achyutadēvarāya
152.	Vaddirala	On a slab set up near the entrance of the Kēśava temple.	..	..

Date	Language	Contents
Ś. 1480, Kālayukti, Pushya śu. 2 [A.D. 1558, Dec. 11 Sunday]	Telugu	Records the remission of barber taxes, <i>kānike</i> , <i>kaṭnam</i> , <i>veṭṭi vēṇu</i> , <i>dommari pannu</i> , and <i>siddhāyam pannu</i> as <i>sarvamānya</i> to the barbers of Namiladinne in Auku <i>sima</i> by <i>Mahāmaṇḍalēśvara</i> Rāmaṛāja Tirumala-rājayyadēva mahārāja, in accordance with the grant of the same exemptions to the (State) barber <i>Koṇḍōzu</i> , of Vijayanagara by the king <i>Sadāśiva</i> mahārāja in the entire kingdom.
Ś 1439 ; īśvara, Pushya śu. 2, Monday [A.D. 1517; Dec. 14. solar eclipse on 13th Sunday]	Telugu	Records the gift of the income derived as <i>sthala-sūmka</i> for conducting the <i>Daśami</i> festival to the god (name not mentioned) by the <i>mahājanas</i> and certain <i>Pōlēpalli</i> <i>Kṛishṇayya</i> son of <i>Ṭipparāju</i> of Namalidinna in <i>Pōlūri-sima</i> the <i>nāyamkara</i> of <i>Bukkaiāju</i> <i>Timmarāju</i> for whose merit the grant was made. The grant was a renewal of a previous one made by <i>Rāmarāja</i> .
..	Telugu characters of 10th century	Fragmentary. Mentions <i>Rēnāṇḍu</i> and a gift of lamp.
Ś. Śrāvana ba. 3	Telugu	Illegible. Contents not clear. Seems to be a grant for conducting the <i>aṅgaraṅga bhōgas</i> of some god (name not clear).
Ś. 1471 ; Manmatha Āshāḍha śu. 11 [Manmatha corres- ponds to Ś. 1457]	Telugu	Records the grant of certain lands as <i>mānya</i> for the <i>vāliga</i> (service) of <i>dōlu</i> and <i>nāgasvara</i> (instrumental music) daily both morning and evening to the god <i>Chennakēśava</i> of Gollala Uppalapāḍu in the <i>Ghandi-kōṭa-sima</i> by <i>Nārappa</i> , the <i>daḷi</i> (?) of <i>Mahāmaṇḍalēśvara</i> <i>Nandyāla</i> <i>Timmayadēva</i> mahārāja for the merit of <i>Nandyāla</i> <i>Naraparājayya</i> .
..... Kārttika śu. 12	Telugu	Illegible.
Ś. 1457; Manmatha Pushya śu. 5, Budhavāra [A.D. 1535, December, 29 Wednesday]	Telugu	Incomplete. Seems to record the gift of a village with the <i>ashṭabhōgas</i> .
..... Raktākshi ba. 10	Telugu	Illegible. Mentions certain <i>Karaṇam</i> <i>Pedaśūraya</i> and the installation of some deities.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
153.	Chinnakomerla	On a slab in the Kēśava-svāmī temple.	Vijayanagara	Achyutarāyadēva
154.	Peddakomerla.	On a slab set up in the Kēśava temple	Vijayanagara	Sadāśivadēva mahārāya, ruling from Vidyānagara
155.	„	On the basement of the <i>mukhamandapa</i> of the Kēśava temple.	Vijayanagara	Sadāśivadēva mahārāya
156.	Gollapalli	On a slab set up at the entrance wall of the Śiva temple.	Western Chālukya	Tailapa ruling from Kalyāṇi [Taila III?]
157.	China Vepurturla	On a slab lying in the court yard of the Kēśava temple.	Vijayanagara	Śri Rāmarāju Ramappayya
158.	Bhūtampuru	On a stone set up in the village.	Vijayanagara	Achyutadēvarāya
159.	Bestavemula	On a boundary stone of Survey No. 34.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1455 ; Vijaya, Kārttika śu. 12 [A.D. 1533, Oct. 29, Wednesday]	Telugu	Records the grant of twelve <i>puṭtis</i> of land in the village Komarilla of <i>Ghaṇḍikōṭa rājya</i> to the god Chennakēśava by Timmarusayya son of Śrīrāmaya of Parāśara <i>gōtra</i> and <i>Yajuś śākha</i> , on the occasion of <i>utthānā-dvādasi</i> .
Ś. 1468 [expired]; Parābhava, Āshāḍha śu. 11[probably Nija Āshāḍha] [A.D. 1546 July 9, Friday.]	..	Registers the grant of 13 <i>puṭtis</i> of <i>chēnu</i> and one <i>tūma</i> of <i>vari maḍi</i> for the worship and <i>aṅgaraṅga vaibhavas</i> of the god Chennarāya of Pedakōmerla included in the <i>Ghaṇḍikōṭa sima</i> by Nandyāla China Aubhalēśvara-dēva mahārāju, son of Nandyāla Aubhalēśvara-dēva mahārāju and grandson of Nandyāla Aubhalēśvara-dēva. Part of the gift includes the gift of the donor's mother's elder sister Lakshmi amma gāru.
Ś. Virōdhikṛit [details not clear]	..	Registers some grant (not clear) to Chennarāya of Pedakōmerla on the northern bank of the river in the <i>Ghaṇḍikōṭa sima</i> of Udayagiri (<i>rājya</i>) by some brothers of Kāśyapa <i>gōtra</i> , Āpastambasūtra and Atharvaṇi <i>śākha</i> , named Parvataya, Peda Anantaya, Nallaraya Mūtaya and China Anantaya etc. Particulars of the grant are not clear.
Śaka year	Kannada	Registers some gift of land consisting of two <i>mattars</i> of <i>kereya</i> land, two <i>gadde</i> land and flower garden for <i>naivēdya</i> and worship of the god. Other details are missing. The king seems to have possessed the title <i>Vishṇuvardhana</i> .
Ś. 1612; Pramōdūta, Māgha śu. 15 Monday [A.D. 1691, Feb. 2]	Telugu	Records the installation of the god Paraśurāma and renovation of Chennakēśvara-dēva at Veṇuturla village by <i>karaṇam</i> Sūrappa son of Tammarāju, Kōṭa Yellā-reḍḍi son of Timmāreḍḍi and others. It also records the grant of land on the way to Gollapalli and Vaddirēla to the <i>Āgamapandita</i> Rāmanna son of Ghaṭṭu Kēśava and to the sculptor Tippaya Lakkōju and Ayyana.
Śaka 1461; Vikāri, Vaiśākha śu. 15. [A.D. 1439, May 3, Saturday] [A.D. 1546, July 9 Friday.]	Telugu	Incomplete. Mentions the god Chennakēśvara dēva of Būtu Mōmpūru in the <i>Rēnāṭi-sima</i> included in <i>Gaṇḍikōṭa sima</i> and the names of certain <i>Vipra-vinōdis</i> of Kāśyapa <i>gōtra</i> . —
..	Telugu	Illegible. Mentions Bestavēmula and Gōpinātha.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
160.	Torrivemula	On a stone built into the wall of the Ānjanēya temple.	[Vijayanagara ?]	..
161.	„	On a slab at the same place.	Vijayanagara	Sadāśivarāya
162.	K. Sugamanchipalle	On a slab in the compound of the Kēśava temple.	Vijayanagara	Sadāśivarāya
163.	„	On a slab at the same place.	Vijayanagara	Sadāśivarāya
164.	Sankepalli	On a slab set up in front of the Ānjanēya temple.	Vijayanagara	Sadāśivarāya
165.	Erragudi	On a boulder near the Ānjanēya temple.	Vijayanagara	Sadāśivarāya
166.	Bhīmaguṇḍam	On a broken stone near Chennakēśava temple.	..	..
167.	„	On a slab lying in front of the same temple.	Vijayanagara	Sadāśivarāya
168.	„	On a broken stone at the same place.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1420 ..........12, [Saturday]	Telugu	Illegible.
Ś. 1465 ; Śōbhakṛit	Telugu	Incomplete.
Ś. 1444[-]; Māgha [śu] 7. (<i>Rathasaptami</i>)	Telugu	Records the grant of <i>karnika-mānyas</i> , <i>vṛttimānyas</i> and wet lands by paying their value in <i>māḍas</i> to the <i>karaṇams</i> of the village Sukumañchipalli in the Ghaṇḍikōṭa <i>simaby Mahāmandalēśvara</i> Āraviti China Timmayadēva mahārāja son of Timmayadēva mahārāja and grandson of Rāmarāja and great grandson of Bukkarāja of Ātrēya <i>gōtra</i> .
Ś. 148[1] , Siddhārthi, Jyēshtha ba. 1, [A.D. 1559, May, 22, Monday]	Telugu	Records the remission of barber's tax along with other taxes like <i>pannu</i> , <i>kānike</i> , <i>kaṭnam</i> , <i>veṭṭi</i> and <i>Domhari pannu</i> in the region of Avuku-sima by <i>Mahāmaṇḍalēśvara</i> Tirumalarājayadēva mahārāja.
Ś. 1466 ; Krōdhi, Kārttika śu. 15, [A.D. 1544, Oct. 30] Thursday	Telugu	Records the gift of <i>magas</i> with <i>siddhāyam</i> and <i>kānike</i> to the god Janārdanadēva of Sankapalli by <i>Mahāmaṇḍalēśvara</i> Varadārājula China Vengalāyadēva mahārāja of Kāśyapa <i>gōtra</i> .
Ś. 1470, Kīlaka, Vaiśākha— [A.D. 1548]	Telugu	Illegible. Seems to register some grant to a god in the village Chāmulūru in the north-west of Tāllaprodu-tūru by <i>Mahāmaṇḍalēśvara</i> Nandyāla Nāgayadēva mahārāja son of Narasiṅgayadēva mahārāja of Ātrēya <i>gōtra</i> and Āpastamba <i>sūtra</i> .
..	Telugu	Fragmentary. Seems to register some grant for conducting <i>teppa-tirunālu</i> and offerings to the god (donor's name lost).
Ś. 1477; Rākshasa, Chaitra ba. 10, [A.D. 1555, April, 16 Tuesday]	Telugu	Records the gift of income derived as <i>tyāga varittanas</i> in the village Bhimagunḍam, for conducting <i>teppa-tirunālu</i> , <i>uṭṭa-mahōtsava</i> and <i>Pāruvēṭa</i> and offerings etc., to the god Chennakēśvara of that village by the <i>Vipravinodis</i> named Vallabhayya, Parvatayya and others of various <i>gōtras</i> . The village Bhimagunḍam is otherwise called Achyutarāyapuram.
..	Telugu	Contents not known.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
169.	Bhimagunḍam	On a stone near the Kēśava temple.	Kākatiya	Pratāparudra of Orugallu
170.	Bedduru	On a slab set up in the ceiling of the <i>mukha-maṇḍapa</i> of the Kēśava temple.	Vijayanagara	Sadāśivarāya
171.	„	On a slab set up in the Śiva temple.	Vijayanagara	Sadāśivarāya
172.	Koduru	On a broken stone in the Ramēśvara temple.	Vijayanagara	Sadāśivarāya
173.	„	On a slab lying at the same place.	Vijayanagara	Sadāśivarāya
174.	„	On a stone lying near Chintalamānu.	Vijayanagara	Sadāśivarāya
175.	„	On a slab in the compound of the Kēśava temple.	Vijayanagara	Sadāśivarāya

Date	Language	Contents
..	Telugu	Illegible. Mentions several names of the goddess and Ghaṇḍikōṭa as the main Śaiva-tirtha.
Ś. Mārgaśira ba. 2	Telugu	Records the gift of the income derived as <i>Domhari pannu</i> by certain <i>Dommaris</i> to the three gods Tiruvengaḷa-nātha, Chennakēśava and Mahālinga of Narasiṃhapuram <i>agrahāra</i> the other name of Beḍadūru named after (Narasiṃhadēva mahārāja the father of <i>Mahamaṇḍalēśvara</i> Nandyāla Timmarāja of Gaṇḍikōṭa <i>stima</i> . The annual income of <i>Domhari pannu</i> in the village is stated as 8 <i>varāhas</i> payable by the <i>kāpus</i> (cultivators) to the <i>Dommaris</i> .
Ś. 1471 ; Saumya, Chaitra ba. 30. Solar eclipse [A.D. 1549, March 29, Friday]	Telugu	Records the gift of three <i>gadyaṇas</i> per annum derived as <i>viramushṭi-pannu</i> for conducting offerings and monthly festivals to the gods Virēśvara of Narasiṃhapuram <i>agrahāra</i> , the other name of Beḍadūru and Rāmēśvara of Gavi(?) by certain <i>Purāntakas</i> (<i>Viramushṭis</i>).
Ś. 1466 ; Krōdhi, Kārttika śu. 12 [A.D. 1544, Oct. 27, Monday]	Telugu	Grant portion not available.
Ś. 1479 ; Piṅgala, Mārgaśira, ba. 11. Thursday [A.D. 1557 ; Dec. 2]	Telugu	Records the grant to the God Chennakēśavarāja of Kōḍūru in the Jagatāpī Gutti- <i>stima</i> , of four <i>puṭṭis</i> and one <i>pandumu</i> of land and remission of taxes by Kishṭappa nāyaka son of Yanugala Immanāyaka and the <i>kāryakarta</i> of <i>Mahamaṇḍalēśvara</i> Ramarāju, Tirumalarājayyadēva mahārāja (son of Rāmarāja ?) of Ātrēya <i>gōtra</i> and Sōma <i>vamśa</i> (last part of the grant is not clear).
..	Archaic Telugu characters of 9th century.	Illegible. Mentions the god Śiva.
Ś. 14[70]; Kīlaka, Bhādrapada śu. 1 [A.D. 1548, Aug. 4, Saturday]	Telugu	Records the gift of the money derived as <i>Domhari pannu</i> in the village Kōḍūru for conducting worship and offerings to the god Chennarāja of that village on the bank of Penna included in the Gutti <i>stima</i> by some members of the <i>Domhari</i> community.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Jammalamadugu taluk (contd.)</i>				
176.	Enumala Chintala	On a slab set up near the Ānjanēya temple.	Vijayanagara	Sadāśivadēvarāya
177.	„	On a slab near the Che- nnappa Kolanu.	..	Hutiya Mallayadēva mahārāja
178.	Tallaproddutūru	On a Nandi pillar by the side of the road.	..	..
179.	„	On a slab set up in front of Ānjanēya temple.	Telugu Chōḍa	Gangayadēva Chōḷa Mahārāja
180.	Talamanchipatnam	On a broken slab at the same place.	Vijayanagara	..
181.	„	On a slab in the Ānjanēya temple.	Vijayanagara	[.....]
182.	„	On a slab set up near the Ankāḷamma temple.	..	..
183.	„	On a broken stone near the Ānjanēya temple.	..	..

Date	Language	Contents
Ś. 1471; Saumya Chaitra ba. 30, Friday, solar eclipse [A.D. 1549, March 29]	Telugu	Registers the grant of the village Yanamala Chintala of Chirabadi <i>sima</i> included in the Tāllapoddatūri- <i>sima</i> of Gutti <i>māgāni</i> to the god Tiruvengalanātha of Tadiparati by certain Śrīrāmāyanigāru son of Pemmasāni Timmānāyanigāru of Musadla <i>gōtra</i> for the merit of the king Śadāśivadēvarāya, Ahiya Rāmappadēva mahārāja and his (donor's) parents.
Ś. 1388, Vyaya, Phālguna ba. 30, Friday, solar eclipse [A.D. 1467 March 6, Friday]	Telugu	Records the grant of the village (?) to the god Nilakanthēśvara and Goṅgaḍayya of Nittūru of Chirabadi <i>sima</i> for maintaining a lamp, offerings and <i>anga-raṅga bhōgas</i> by Mahāmaṇḍalēśvara Huṭoya Mallayadēva mahārāja who bears the titles [Po] <i>diya-rāya, Rūpanārāyaṇa. Rāya(rā)huttiya, Rāyagaṇḍabēru-ṇḍa</i> .
..	Telugu	Illegible. Mentions the god Rāmēśvara of Tādiparati.
Ś. 1244, Dundubhi, Māgha śu. 1 Saturday [A.D. 1323, Jan. 8]	Telugu prose and verse	The record begins with a lengthy <i>Praśasti</i> of the Chōḍa kings, <i>Orayūri puravarādhiśvara, Kāśyapa gōtra, Dinakarakula</i> etc. and introduces the king Gaṁgayadēva <i>alias Jagatāpi Gaṁgayadēva Chōḷa mahārāja</i> who is said to have caused the construction of a tank named <i>Gaṁga samudra</i> after the names of his parents Allu Gaṁga and Gaṁgādēvi. The portion in verse extols the king's victories in various wars.
Ś. 1447(8) Vyaya, Śrāvana, ba. 5 [A.D. 1526]	Telugu	Incomplete.
Ś. 1464; Viśvāvasu, Bhādrapada śu. 13 [seems irregular]	Telugu	Records the gift of lands to the gods and Ānjanēya by Mahāmaṇḍalēśvara some (name not clear) . . . dēva Chōḍa mahārāja son of Jagatāpi Kañchi Gōpa Sōmadēva Chōḍa mahārāja.
Śarvajit, Adhika Āshāḍha śu. 7	Telugu	Seems to record a grant of some lands to the goddess by certain Koṇḍaya [and others the <i>kāryakartas</i> of Śrī Rāma [Antōjaya?].
...	Telugu	Fragmentary. Only imprecatory portion.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST.				
<i>Jammalamadugu taluk (concluded.)</i>				
184.	Talamanchipatnam	On a slab near the Pancha- yati office.	..	..
CUDDAPAH DIST :				
<i>Kamalāpuram taluk :</i>				
185.	Kamalāpuram	On the southern wall of the Pacchala Sōmeśvara temple about one mile to the east of the village.	Vijayanagara	Sadāśivarāya
186.	„	On a stone near the same temple.	..	..
187.	„	On the northern exterior of the <i>mukhamandapa</i> of Kanchi Vallavarāya temple.	Vijayanagara	Sadāśivarāya
188.	„	On a pillar in front of the temple of Śiva.	Rāshtrakūṭa	Nityavarsha (Indra III)

<i>Date</i>	<i>Language</i>	<i>Contents</i>
..... Dundubhi Āśvayuja ba. 12	Telugu	Registers the lease deed for cultivating the pasture lands of the villages (Nāthuni) Gaṁgāpuram, Uppalapāḍu, Gollapalle, Odirāla, Danavāḍa, Kambāladimna, etc., executed in favour of the <i>karaṇams</i> of these villages by Daṁḍli Viraṁna, the <i>kāryakaritta</i> of Temmasāni Timmānāyudu.
Ś. 1475; Pramāḍ in, Āśvayuja śu. 6 [Wednesday 13th Sept.A.D. 1533]	Telugu	Records the partition at the rate of two-thirds and one-third between certain goldsmiths of Kāmalāpuram and Chavitirāla respectively, of the hereditary rights of collecting professional income from the eleven villages of Kāmalāpuram Chavitirāla, Tundulūru, Yaragudipāḍu, Tippalūru, Posāgulaḍu, Jarimāpuram, Pandillapalle, Gollapalle, Aramireddipalli and Agastyēśvarapalli.
Ś. 1539; Piṅgala, Śrāvaṇa ba. 5 Monday, [A.D. 1617 August 11]	Telugu	Records the gift of four <i>tūmus</i> of <i>maḍi</i> (wet land) under four canals to the goddess Śrī Pārvatī <i>alias</i> Dhannasādevī of Kāmalāpuram by certain Gongadreḍḍi son of Nāgireḍḍi of the same place, after obtaining the permission of Mahāmaṇḍaleśvara Aḷiya Aubhaḷrāju son of Jilleḷḷa Rangāpatirājayya deva mahārāju.
Ś. 1477; Sādhāraṇa, Chaitra śu. 5 ; [Sādhāraṇa corres- ponds to Ś. 1472 A.D. 1550, March 23, Sunday]	Telugu	Latter part not clear. Seems to record certain private arrangement regarding the partition of hereditary rights of collecting professional dues from 12 villages (Kāmalāpuram.....) between certain goldsmiths. Other particulars not clear.
S. 847, Pārthiva Uttarāyaṇa Saṁkrānti [A.D. 925 ; Dec. 23, Friday]	Kannaḍa	Records the construction (or renovation not clear) of the main entrance (<i>satpathadvāra-bandha</i>) and <i>maṇḍapa</i> of the temple of Pārthēśvara, by certain subordinate of the Pallava lineage.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST. <i>Kamalāpuram taluk (contd.)</i>				
189.	Chidipirala	On a pillar standing outside the <i>mukhamanḍapa</i> of the Agastyēśvara temple.	..	..
190.	„	On a stone pillar at the same place.	..	..
191.	„	On the northern side of the entrance of the same temple.	Vijayanagara	Achyutadēvarāya
192.	„	At the same place	[Vijayanagara]	[Achyutadēvarāya]
193.	„	On the western wall of a ruined shrine at the same place.	Vijayanagara	Kṛṣṇadēvarāya

Date	Language	Contents
...	Telugu prose and verse in characters of 9th-10th century.	Records the renovation of the temple said to have been built by Agastya and ruined in course of time, by certain Ammana <i>pergāḍa</i> and a gift of ten <i>marturs</i> of wet land by certain Bhūpaya. There are two Telugu verses on the second side of the stone, composed in <i>Uṭṭalamāla</i> metre (second verse incomplete).
...	Telugu	Fragmentary. Records the gift of ten <i>marturs</i> of <i>velinēla</i> (dry land) and one <i>pūṭṭi</i> of wet land.
Ś. 1464; Śubhakṛit, Ashāḍha śu. 11, [A.D. 1542 June 23, Friday]	Telugu	Records the gift of certain income derived by way of <i>grāma-kaṭnam</i> , <i>maggastāvarālu</i> , <i>kōmatī-siddhāyam</i> , <i>gānuga-siddhāyam</i> , <i>simjini-siddhāyam</i> , <i>iḍigi-siddhāyam</i> , <i>golla-siddhāyam</i> , <i>uppara-siddhāyam</i> , due from the village Chadipirāla, for maintaining a perpetual lamp (<i>tiruvāḷika</i>) to the god Agastyēśvara by the three <i>sumkaris</i> (tax collectors) of Ghaṇḍikōṭa- <i>sima</i> named Mallaya son of Parvatayya of Kāśyapa <i>gōtra</i> and <i>Yajus śākha</i> , certain Obilayva and Yallaya.
Ś. 1464; Śubhakṛit, Kārttika śu. 11 [A.D. 1542 Oct. 19, Thursday]	Telugu	Records the gift of 5 <i>māḍas</i> for maintaining a <i>tiruvāḷika</i> (perpetual lamp) near the abode of Agastyēśvara by Pōlireḍḍi and Basvireḍḍi sons of Chinnapareḍḍi [of Chidipirāḷla] for the merit of their younger brother Amkayya. The gift was handed over to the <i>jiyyas</i> stating that the amount may be utilised either for purchasing some land or taking some land on lease and the produce alone should be spent for the lamp, without disturbing the original amount and that the lamp should be burnt for the four <i>jāmus</i> in the day time and upto closing of the <i>tirukāpus</i> (doors?) in the nights ; that is from morning to the closing of the temple in the night. If any one of the <i>jiyyas</i> happens to break this arrangement he should surrender his share of the gift money along with the land.
Ś. 1446; Vyaya, Bhādrapada śu. 2, Friday [Vyaya corresponds to Śaka 1448 = A.D. 1526 Aug. 10]	Telugu	Records the gift of four <i>pūṭṭis</i> of land two <i>pūṭṭis</i> for <i>amṛtapaḍi</i> (offerings) and two <i>pūṭṭis</i> for <i>tiruvāḷike</i> (lamp) to the god Agastyēśvara for the merit of Kṛṣṇnadēvarāya by Chandraśekharaṃ.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DIST.				
<i>Kamalāpuram taluk (contd.)</i>				
194.	Chidipiralla	On the same wall	..	..
195.	„	On the outer side of the compound wall of the same temple	..	..
196.	„	On a stone in front of the same temple.	..	..
197.	„	On a stone lying at the same place.	Vijayanagara	Sadāśivarāya
198.	„	On the inner side of the wall of the same temple.	..	..
199.	„	On the inner wall of the same temple.	..	..
200.	„	On a stone lying in front of the Vēṇugōpālasvāmi temple.	..	...

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 147[2] Sādhāraṇa, Śrāvaṇa śu. 11 [A.D. 1550, July 15, Tuesday]	Telugu	Records the gift of income derived as <i>varittana</i> payable to the <i>Viramushṭi</i> community for a lamp to the god Agastyēśvara by Viraśaiva Siddha Bhikshāvṛitti ayya. The record is said to be a <i>kāṇāpakamma</i> (?) issued by Nandyāla Virayya who might be the donor himself.
Ś. 1475; Pramādīn, Āśvayuja śu. 6 [A.D. 1533, Sept. 13, Wednesday]	Telugu	Records the arrangement of shares of the income derived as customary gifts called <i>kaṇāchis</i> and <i>ōzarikas</i> from the eleven villages of Kāmalāpuram, Chaḍipirāla etc., among the goldsmiths named Pedamallōzu Chinna-Mallōzu and Basvaya (on one side) and Pāpōzu, and Siddhaya (on the other side) in the ratio of one-is-to-one. The income was formerly divided into two-is-to-one between themselves. The other partners are named Pāpōzu and Koṇḍōzu.
Ś. 143[—]; [—] bhava Mārgaśira śu. 15	Telugu	Incomplete—Grant portion missing.
Ś. 1480; Piṅgaḷa, Āśvayuja śu. [A.D. 1557]	Telugu	Incomplete. Mentions certain <i>Mahāmaṇḍalēśvara</i> of Ātrēya <i>gōtra</i> and Āpastamba <i>sūtra</i> .
...	Telugu	Damaged. Seems to record some shares of <i>vr̥ttis</i> among some <i>brāhmaṇas</i> .
Ś. 1471, Sādhāraṇa, Cnaitra śu. 5 (Sādhāraṇa 1472) [A. D. 1550 March 23, Sunday]	Telugu	Fragment of single line.
Ś. 1442; Vikrama, Jyēshṭha śu. 7 Wednesday [A.D. 1520, May 23]	Telugu	Records the installation of a choultry at Chaḍipirāla for feeding the pilgrims of various communities going for the festivals of Tiruvengalanātha of Tirumala by certain Chamṇayya son of Guriyapalli Narasappayya for the merit of Timmarusayya and Gōvindayya.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kamalāpuram taluk (contd.)</i>				
201.	Chidipiralla	On a stone near the Ānjanēya temple.	Vijayanagara	Śrīraṅgarāya
202.	Gollapalli	On a slab built into the southern wall of the Mañchālamma temple.	..	...
203.	„	On a slab in the sanctum of Mañchālamma temple.	..	...
204.	„	On a pillar of the mukha- maṇḍapa of the Mañchā- lamma temple.	..	..
205.	Pandillapalli	On a slab set up in front of the ruined Venkaṭēśvara temple.	Vijayanagara	..
206.	„	On another slab at the same place.	Vijayanagara	Kṛishṇadēvarāya

Date	Language	Contents
<p>Ś. 1501 Bahudhānya, Āshāḍha śu. 12 [Bahudhānya corresponds to Ś. 1500 A. D. 1578, June 16, Monday]</p>	Telugu	<p>Records the digging of irrigation canals at Chadupurāla as they have become out of use, by <i>Mahāmaṇḍalēśvara</i> Kattamāma Siṅgarājayyadēva Chōḍa Mahārāja, who is said to be holding the <i>nāyamkara</i> of Chadupurāla in the <i>Ghaṇḍikōṭa stīma</i> (as a subordinate chief) under his son-in-law <i>Mahāmaṇḍalēśvara</i> Nandyāla Nārasimhayyadēva mahārāja. Some gifts in the form of paddy levied on various types of tenancy like <i>kōru</i>, <i>gutta bhōgya</i>, <i>svayamkrishi</i> and <i>parakrishi</i> during <i>uppotu</i> and <i>pelletu</i> on several types of tenures as <i>dēva-mānya</i>, <i>brahmaṇa-mānya</i> and <i>karinikapu-mānyas</i>, for feeding <i>Vaishnavas</i> and <i>Brahmanas</i> in the name of gods <i>Śrī Gōpālakrishna</i> and <i>Agastyēśvara</i> of Chadupurāla.</p>
<p>Ś. 1737; Yuva Vaiśākha śu. 5 [A. D. 1815]</p>	Telugu	<p>Records the construction of the main shrine (<i>garbha griha</i>) to the goddess <i>Manchāamma</i> of <i>Pālēru</i> by certain <i>Gangireddi</i> and <i>Lingāreddi</i> sons of <i>China Gaṇtareddi</i> of <i>Gollapalli</i>.</p>
<p>Ś. 1737 ; Yuva, Vaiśākha śu. 5 [A. D. 1815]</p>	Telugu	<p>Damaged. Seems to record some gift to the goddess <i>Manchāamma</i> of <i>Pālēru</i>.</p>
<p>Ś. 1738; Dhāta Vaiśākha śu. 5 [A. D. 1816]</p>	Telugu	<p>Records the construction of the <i>mukha-mandapa</i> and the digging of a well to the goddess <i>Manchāamma</i> of <i>Pālēru</i> by <i>Konakāla Pedagangureddi</i>, <i>Manchālu Chenchu</i>, <i>Yara Nāgireddi</i>, <i>Rāna China Nāgaya</i> of <i>Chadupurāla</i>.</p>
<p>Ś. 1476 ; Ānanda, Phālgūna śu. 15 [A.D. 1555; March 8, Friday]</p>	Telugu	<p>Records the gift of lands measuring one <i>pandumu</i> for offerings, 7 <i>tūmus</i> for <i>trivaḷika</i> 3 <i>tūmus</i> for the (priest?) <i>Bhojanapalli Śrīnivāsaya</i> 4 <i>tūmus</i> for the masons <i>Kāsu Sidōzu</i> and <i>Budōzu</i>, 1 <i>tūmu</i> for <i>Dāsari Sāni</i> and 4 <i>tūmus</i> for the musicians of <i>dōlu</i> and <i>nāgasara</i> instruments, all serving in the temple of <i>Prasanna Venkata-rāya</i> of <i>Pandiḷlapalli</i> by <i>Gobbūri Timmayadēva mahārāju</i> for the merit of <i>Mahāmaṇḍalēśvara</i> <i>Nandyāla Timmayarājayadēva mahārāju</i>.</p>
<p>Ś. 1447, Sarvadhāri, Kārtika ba. 7 [Sarvadhāri corres- ponds to Ś. 1450] [A.D. 1528 Nov. 3 Tuesday]</p>	Telugu	<p>Records the gift of lands for the musicians of <i>dōlu</i> and <i>nāgasarālu</i> and for <i>Vōbuḷa Dāsari</i> who sings the songs in the service of the god <i>Kēsavarāya</i>, by <i>Raṅgappanāyaka</i> son of <i>Komaragirināyaka</i> of <i>Pandiḷlapalli</i> for the merit of <i>Rāyasam Ayyaparasa</i> the Governor of <i>Ghaṇḍikōṭa</i> and the king <i>Krishṇadēvarāya</i></p>

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kamalapuram taluk (contd.)</i>				
207.	Pandillapalli	On a stone by the side of the road leading to Yarraguntla.	...	...
208.	Yerragudipadu	On a slab built into the compound wall of the Chennakēśava temple.	Vijayanagara	Sadāśivarāya
209.	„	On a slab built into the northern wall of the compound of the Vēṇugopālasvāmi temple.	..	..
210.	„	On a stone near the entrance of the same temple.	..	..
211.	„	On a slab built in the back wall of the compound of the same temple.	..	..
212.	Gangavaram	On a stone in the Nāgula-chāvaḍi.	Kākatīya	Gaṇapatideva
213.	Mirāpuram	On a beam in the <i>mukha-maṇḍapa</i> of the Rāmalin-gēśvara temple.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1750; Sarvadhāri, Vaiśākha śu. 15. [A.D. 1828(?)]	Telugu	Records the digging and construction with stone, of the well in a field to the east of the temple of Venkaṭāchala-pati of Pandiḷla palli in the taluk of Kāmalāpuram by certain <i>Kondāreddi</i> the <i>mirāsīdār Polimēri</i> (the hereditary watchman of the village boundary) of the village Bhūmyapalli of the Chennūru taluk.
Ś. 1471; Saumya, Phālguna ba. 30, solar eclipse [A.D. 1550, March 18, Tuesday.]	Telugu	Latter part damaged. Seems to record a gift of the village <i>Kṛṣṇamañchi</i> (?) to the god [Sangamēśvara] of Animela by certain Tammayadēvarāja of Ātrēya <i>gōtra</i> and Āpastamba <i>sūtra</i> on the occasion of the solar eclipse in the presence of the god Kēśavadēva of Yaṛaguḍipāḍu in <i>Ghaṇḍīkoṭa-sima</i> .
Ś. 1473 ; Virōdhikṛit, Bhādrapada śu. 12, [A.D. 1551. Sept. 11 Friday.]	Telugu	Records the gift by Kotikānti Timmayarāja of Ātrēya <i>gōtra</i> and Āpastamba <i>sūtra</i> , of lands in his (donor's) <i>umbali</i> of China Yaṛaguḍipāḍu included in the <i>Ghaṇḍīkoṭa sima</i> in the <i>nāyamkara</i> of Nandyāla Timmaru-sayya to the Nammālvār set up in the water (tank) in the presence of Narasimhadēva on the banks of Pinākini river.
Ś. 14[73]; Virōdhikṛit, Māgha śu. 10, [A.D. 1552, Feb. 5, Friday.]	Telugu	Much abraded. Mentions Yaṛaguḍipāḍu and a gift of land. Particulars not clear.
Viḷambi, Māgha ba. 10.	Telugu	Seems to record the construction of the compound wall to the temple of Chennakēśava mūrti of Yaṛaguḍipāḍu by certain Yanuga Mummaḍireddi son of Māpareddi.
Ś. 1189; Piṅgala, Śiāvana śu. 15, Thursday [A.D. 1257, July 27, Friday]	Telugu	Records the gift of the village Gaṅgāpuram in the <i>Mulikināṭi sima</i> for the <i>aṅgarāṅga-bhōgas</i> of the god of Pushpagiri by Kāmalābāi the queen of <i>Mahāmaṇḍaleśvara</i> Gangaya <i>sāhīni</i> . The gift was made in the hands of <i>Isānya gurudēvara</i> requesting that his line of spiritual disciples alone would continue as the trustees of the said endowment.
Ś. 1[6]66; Akshaya, Phālguna śu. 15, [A.D. 1746, Feb. 24, Monday] lunar eclipse; but the details tally with [Śaka year is 1668]	Telugu	Records the gift of some land as <i>mānya</i> in the village <i>Mirāpuram</i> for conducting daily, fortnightly and monthly festivals of the god <i>Rāmaṅgasvāmi</i> of <i>Mirāpuram</i> by the <i>reḍḍi karaṇams</i> of the village.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kamalapuram taluk (contd.)</i>				
214.	Mirapuram	On another beam of <i>mukhamandapa</i> of Rāma-lingēśvara temple.	..	..
215.	„	On two pieces of stone in a field to the north of the village.	..	..
216.	Sambaturu	On a stone at the entrance of the Chennakēśava temple.	..	..
217.	„	On a slab set up near the inner entrance of the same temple.	Vijayanagara	Sadāśivarāya
218.	„	On a stone built into the interior wall of the same temple.	..	..
219.	„	On a pillar in the <i>mukhamandapa</i> of the same temple.	..	..
220.	„	On a pillar in <i>Kalyāṇamandapa</i> of Chennakēśava temple.	[Vijayanagara]	[Sadāśivarāya]

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1666 ; Akshaya, Jyēshtha 3 [A.D. 1746 May]	Telugu	Records the grant of lands to certain Yarramareddi son of Timmāreddi of Mirāpuram by Rājāsri Lālā-nakumal in clearance of the loan taken by him for executing some <i>dharma</i> (not clear).
..	Telugu	Records the deed of land lease by certain Hussain Sāheb. Other particulars are not clear.
Ś. 1575; Plavaṅga, Āsvayuja śu. 10, Tuesday, Śravaṇa [Plavaṅga coincides with Ś. 1589 or A. D. 1667]	Telugu	States that according to the instructions of Ningappa Gangāyamma of Cheppali the worship and offerings of the god Chennakēśava of Sambatūr would hereafter be conducted in the name of Lakshminārāyaṇasvāmi from the <i>Abhijit muhūrta</i> on the said date.
Ś. 1473; Virōdhikṛit, Jyēshtha ba. 30 [A.D. 1551 May 5, Tuesday]	Telugu	Records the disposal of a dispute between the trustees of the god Chennarāya of Chemmatūru in (Tāka) Mamdatūru <i>vaḷita</i> of Muliki <i>nādu</i> and the <i>āyagārs</i> regarding 62 <i>vṛittis</i> comprising 15-1/2 fourfold shares of house sites, garden and lands by <i>Mahāmaṇḍa-lēśvara</i> Nandyaḷa Nārayaḍēva <i>mahārāja</i> son of Narasiṅgayyaḍēva <i>mahārāja</i> , the governor of Ghaṇḍi-kōṭa <i>sīma</i> of Udayagiri <i>chāvaḍi</i> .
..	Telugu	Fragmentary. Only latter part of the record is available. States that some <i>kānukas</i> were being collected in the form of money and paddy at the rate of <i>irusa</i> per day from the villagers and the money is preserved in a <i>ḍibbi</i> , whereas the paddy in <i>kaṇajas</i> (granneries). The proceeds thus accrued would be shared as half to the god Lakshminārāyaṇasvāmi and remaining half to the ruler of the <i>nagaru</i> (king?). This latter share would be spent over the seventy two <i>myōgas</i> like the Rāmānujakūṭam etc., employed in the service of the temple.
Rudhirōdgāri Āshāḍha ba. 5, Tuesday.	Telugu	Votive label which states the worship of certain Venkanna, Venkaṭapati and Kōṇēru Lakshminārāyaṇa to the god Lakshminārāyaṇasvāmi of Sambatūru.
Ś. 1[4]76; Ānanda, Śrāvaṇa śu. 10 [A.D. 1554; Aug. 8, Wednesday]	Telugu	Records the construction of the <i>kalyāṇa-maṇḍapa</i> to the Kēśavaperumāl of Sambatūru <i>alias</i> Śrībhāshya puram by certain Bhōjanapalli śrinivāsayaṅgaru.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kamalapuram taluk (contd.)</i>				
221.	Sambaturu	On a stone outside the compound of the Chennakēśava temple.	Matli Chiefs	Kumāra Anantarāja
222.	„	On the south wall of the Chennakēśava temple.	Vijayanagara	Sadāśivaiāya
223.	„	On the eastern wall of a shrine to the east of the Chennakēśava temple.	..	..
224.	„	On a stone set up in the <i>balipīṭha</i> of the same temple.	..	..
225.	Peddachappalli	On a pillar in the Agastyēśvara temple	Qutb Shahi ?	Mir Sendu Hussam Sahib

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Rudhirōdgāri, Kārttika śu. 10.	Telugu	Incomplete. Mentions the <i>kāryakartta</i> of <i>Mahāmaṇḍa- lēśvara</i> Maṭṭi Kumāra Ananta Rajayyadēva Chōḍa mahārāja.
Ś. 1479; Piṅgala, Āsvayuja śu. 2, Friday [A.D. 1557 Oct. 25, Sunday]	Telugu	Records the gift of one <i>puṭṭi pada muttumu</i> , one <i>kuṇcha</i> and two <i>muntas</i> land which costs 50 <i>varahas</i> , in the village Chidipirāla in Mulikināṭi <i>sima</i> included in Ghaṇḍikōṭa <i>sima</i> and Udayagiri <i>Chāvaḍi</i> for conduct- ing festivals in the months of Āsvāyuja, Chaitra, Vaiśākha and other auspicious occasions to the god Kēśavadēva of Sambaṭūru <i>alias</i> Śībhāshyapura, by <i>Mahāmaṇḍalēśvara</i> Nandyāla Chima Ahōbalēśvara- dēva son of Ahōbalēśvaradēva mahārāja.
Rudhirōdgāri, Kārttika śu. 10. [Ś. 1545 or A.D. 1623]	Telugu	Records a contract deed for tilling the lands of Sambaṭūru issued in favour of the <i>kāmpus</i> of the village by Animela Raghunāthayya the <i>kāryakarta</i> of <i>Mahāmaṇḍalēśvara</i> Maṭṭi Kumāra Anantārājayyadēva Chōḍa mahārāju. Accordingly, the contract would be in force for seven years during which period all taxes like <i>kānika</i> , <i>asa- vecchamu</i> and the monthly <i>kōṭa dhavasālu</i> would be waived off and in the eighth year, it seems, that the contractors have to pay all such taxes.
..... Piṅgala	Telugu	Illegible.
Ś. 1548; Śubhakṛit, Mārgaśira ba. 13. [A.D. 1626; Nov. 28, Friday]	Telugu	Records the re-assessment of the land measurements made by Mir Sendu Hussain Sahib in favour of the <i>kāmpus</i> and <i>karaṇams</i> of Chappalli village. It is stated that the present measure (<i>ghaḍa</i>) being shorter than the original measure, the land units of <i>tūmu</i> s have become small owing to which the <i>kāmpus</i> (being unable to meet the taxes etc.) left the place and it has become necessary to call them back after re-assessing the measurement of land unit <i>tūmu</i> by standardizing the measuring rod (<i>ghaḍa</i>) equal to 24 cubits (<i>mūras</i>) at a place near the <i>maṇḍapa</i> according to which hundred <i>kuntas</i> would make one <i>tūmu</i> of <i>chēnu</i> (dry land) and ten <i>kuntas</i> would make one <i>tūmu</i> of <i>maḍi</i> (wet land). The executor's name was Avancha Dharmāji Antōpant.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kāmalāpuram Taluk (contd.)</i>				
226.	Peddachappalli	On another pillar at the same place.	..	..
227.	Potladurti	On a stone in the Chenna-kēśava temple.	Vijayanagara	Śaḍaśivarāya
228.	„	On another stone at the same place.	Vijayanagara	Śrīkṛṣṇadēvarāya
229.	Malepadu	On two sides of a beam in the <i>mukhamāṇḍapa</i> , of the Śiva temple.	..	..
230.	Kalamalla	On a stone lying in the eastern side of the compound of the Ānjanēya temple.	Vijayanagara	Venkatapatirāya (ruling from Penugonda)
231.	„	On another side of the above stone.	..	..
232.	„	On a stone lying behind a construction near the Ānjanēya temple.	..	..
233.	„	On another side of the above stone.	..	..

Date	Language	Contents
Ānanda, Bhādrapada su. 5	Telugu	Votive label. Mentions certain Ānandaya son of [.....Vali]māṭi Timmarāju.
Ś. 1468; Parābhava, Śrāvaṇa ba. 8, Thursday. [A.D. 1546, Aug. 19]	Telugu	Records the gift of income derived as <i>stāvara</i> and <i>grāma-kaṭṇas</i> like <i>aṅgadi-stāvara</i> , <i>magga-stāvara</i> , <i>chakra-stāvara</i> , <i>iḍigi-stāvara</i> , <i>baṭṭe</i> and <i>peṇṇi-stāvaras</i> due from Potlādurti village included in Nallaballi <i>thāne</i> , the <i>sunḱha-māṅgāni</i> of the donor, for conducting <i>pāllaki-śēva</i> on the occasion of <i>Krishnāshṭami</i> festival to the god Chennakēśava by Andugūla Mallappa of Kāśyapa <i>gōtra</i> and Tippalagiri Timmayya and Sūrayya of Atrēya <i>gōtra</i> , tax collecting officers of <i>Mahāmaṇḍalēśvara</i> Nandyāla Timmayyadēva mahārāja of Ghaṇḍi-kōṭa <i>amaramāṅgāni</i> .
Ś. 1435; Śrīmukha, Śrāvaṇa ba. 8. [A.D. 1513, July 25, Monday]	Telugu	Records the gift of <i>sthala-sunḱa</i> for the worship and offerings to the god Chennakēśava of Potlādurti by <i>Mahāmaṇḍalēśvara</i> Pōchirāju, son of Yaṣa Gaddamayyadēva mahārāja on whom it is said that the place has been bestowed as <i>nāyamkara</i> . The latter portion refers to another grant of land to the same deity.
..	Archaic Telugu of 9th century	Illegible. Seems to record a gift of some <i>maṇḍurs</i> of land to Rēvamaya, a brahman of Eṇṇi by some officer (kālu).
Ś. 15[1]5; Vijaya, Kārttika śu. 12. [A.D. 1593, Nov. 25, Sunday]	Telugu	Records the gift of <i>Peṇṇa-sunḱam</i> for maintaining perpetual lamps and conducting <i>Daśami</i> and other festivals to the god Chennakēśava of Kalumalla by Katahari..... (name lost) the <i>kāryakarta</i> of <i>Mahāmaṇḍalēśvara</i> Nandyāla Aubhalarājayya mahārāja.
..	Archaic Telugu in characters of 8th century	States that the temple belongs to certain Rēva Sarma son of [—vu]pa Sarma, a great brahman of Bhāradvāja <i>gōtra</i> .
..	Archaic Telugu in characters of 8th century	Fragmentary. Mentions Revanākālu and Puddanākālu.
..	Archaic Telugu in characters of 8th century	Fragmentary. States “ <i>Mudutu....etu....ra. ...</i> ”

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kamalapuram taluk (contd.)</i>				
234.	Kalamalla	On a pillar in the school compound.	Vijayanagara	Śadaśivarāya
235.	„	On a stone outside the Chennakēśava temple.	..	..
236.	„	On a flooring slab in the house of V. Chatarayya.	..	..
237.	Chilamkuru	On a stone behind the Ānjanēya image.	..	..
238.	„	On a stone near the Ānjanēya temple.	Vijayanagara	Śadaśivarāya
239.	„	On a stone near the <i>dhvajasthambha</i> of the same temple.	..	..
240.	„	On a stone pillar in the compound of the Agastyēśvara temple.	Vijayanagara	Harihararāya
241.	Peddanapadu	On a pillar near the Śiva temple.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1479; Prīṅgala, Vaiśākha śu. 3, Friday [A.D. 1557, April 3]	Telugu	Incomplete. Latter portion illegible. Records certain gift to the god Chennakēśava of Kalamaḷla by <i>Mahāmaṇḍalēśvara</i> Rāchirāju son of Mēḍidarāju Nāraparaju.
Kīlaka, Mārgaśira śu. 12, Thursday.	Telugu	Seems to record certain terms of contract for tilling the pasture lands, executed in favour of the <i>karaṇams</i> of Kalumaḷla by Karnāṭi [Tivupāda] rājudēva mahārāja. Details not clear.
..	Archaic Telugu characters of 8th century A.D.	Fragmentary. Mentions some “ <i>Mahārāju Rēvallava saṅka</i> ”.
Ś. 1364, Duimati, Chaitra śu. 12 [Ś. 1363] [A.D. 1441; April 3, Monday.]	Telugu	Records the installation of the god Ānjanēya and endowing it with four <i>tūmus</i> of land (<i>chēnu</i>) for its offerings out of his <i>vṛitti</i> lands by [—] gaṁmana son of [Bā]jakā ōjha, with the approval of his <i>dāyadas</i> .
Ś. 1469; Parābhava Chaitra śu. [11] [Ś. 1468] [A.D. 1546 March 13, Saturday.]	Telugu	Records the grant of remission of the barber tax in the three <i>simas</i> (regions), names lost, to Konḍōzu son of Timmōzu of Kandanavōlu, by Nala Timma Rājayya of Chāṅgalamaṇi at the instance of Rāma Rājayya.
Ś. 1598, Nala, Jyestha śu. 5. [A.D. 1676 May 8, Monday]	Telugu	Records the installation of the <i>dipa-stambha</i> to the god Saṁjīvarāya (Ānjanēya?) of Chīlumaḷūru village by the <i>Redḍis</i> and <i>Karaṇams</i> and the grant of lands as <i>mānya</i> to the <i>vaḍḍamgi</i> (mason) named Jaṁgaṁ who prepared the pillar.
Ś. 1304; Dundubhi, Kārttika śu. 5, Sunday [A.D. 1382. Oct. 12]	Telugu	States that when <i>Mahāmaṇḍalēśvara</i> Vīra Dēvarāya the king's son was governing Udayagiri <i>śima</i> , the <i>Jiyyas</i> of the <i>mūlasthāna</i> of the god Agastyēśvara of Chīrūmakūru village of Mulikūnāḍu have parted with their share of <i>dēvara-āyamu</i> due from the lands of the <i>tammaḍi śima</i> of the gods Agastyēśvara, Brahmanātha, Siddhanātha and the goddess Nallajānamma in favour of certain other <i>jiyyas</i> of Gaṁjikunṭa, Duvvūru and Chernūru villages.
Ś. 1357; Ānanda, Māgha ba. 14 Friday [A.D. 1434, January 28]	Telugu	Records the installation of the god Virabhadra in the village Peddanapāḍu by Nāgarāju son of Chemūṁta Mallamarāju of Śaunaka <i>gōtra</i> and Yajuś- <i>sākhā</i> .

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kamalapuram taluk (contd.)</i>				
242.	Peddanapadu	On a slab near Madana- gōpālasvāmi temple.	..	..
243.	„	On a pillar in the Ānjanēya temple.	..	..
244.	„	On another pillar at the same place.	Vijayanagara	Sadāsivarāya
245.	„	On a pillar in the main shrine of the Śiva temple.	..	..
246.	„	On a stone set up in the north side of the compound wall of the same temple.	(Vijayanagara)	..
247.	Koduru	On the pedestal of the <i>dhvajastambha</i> of the Chennakēśava temple.	..	..
248.	„	On a pillar erected at the same place.	..	..
249.	„	On a pillar in the <i>mukha- mandapa</i> of the Chenna- kēśava temple.	Vijayanagara	Sadāsivarāya

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1635 ; Vijaya, Vaiśākha śu. 15. [A.D. 1713; April 29, Wednesday.]	Telugu	Records the gift of silver images probably with gold coating of the god Madanagōpālasvāmī of Peddanapādu and the installation of <i>dīpastambha</i> and <i>dhya-jastambha</i> to the same deity by Timmāreḍḍi son of Yallāreḍḍi and grandson of Bhūmireḍḍi Nāgireḍḍi.
Manmatha, Phālguna śu. 5, Friday.	Kannada	Mentions certain Narahari, the <i>sthānapati</i> of Rāma chandrarāya.
Ś. [1470?], Kilaka, Māgha [śu. 7] Rathasaptami. [A.D. 1548; Jan. 6, Sunday.]	Telugu	Abraded. Seems to record the grant of lands both dry and wet as <i>kariṇika mānya</i> to the village <i>karaṇams</i> of Peddanapādu in Ghaṇḍikōṭa <i>sima</i> by <i>Mahāmaṇḍalēśvara</i> Timmayadēva mahārāju of Ātriya gōtra and Sōma <i>varṇsa</i> , son of Timmarāja..... and great grandson of Bukkarāja.
Ś. 1359; Rākshasa Vaiśākha śu. 15. [Ś. 1357? or A.D. 1435, April 12, Tuesday.]	Telugu	Records the installation of the <i>Vasudhāra</i> pillar to the god Agastyanātha of Peddanapādu by Nāgarāju son of Chemgumṭa Mallamarāju of Śaunaka gōtra and Yajuś-śākha.
Ś. 1484, Dundubhi. [A.D. 1562-3]	Telugu	Much abraded. Mentions <i>Mahāmaṇḍalēśvara</i> [Tiru] malerājayyadēva mahārāja and his son Raghunāthadēva mahārāja. Details not clear.
Vikāri, Vaiśākha śu. 15.	Telugu	Records the installation of the <i>dīpastambha</i> to the god Chennakēśava of Kōḍūru by certain Tirumala reḍḍi son of Timmāreḍḍi.
Ś. 875 Uttarāyana Samkrānti [Pramādi] [A.D. 953; Dec. 23, Friday]	Archaic Telugu	Records the gift of five <i>marturs</i> of land in front of the temple of Bhaḷāri to certain Dukkagaṭṭu Yāchōyi son of Bolakāḍiyarāḍi of Kōḍūru by Bijjana during his war (campaign) at that place.
Ś. 147[9]; Nāḷa, Pushya ba. 12. [A.D. 1556; Dec. 28, Monday]	Telugu	Incomplete. Records the gift of land to the god Chenna- lēśava of Kōḍūru in the Ghaṇḍikōṭa <i>sima</i> by <i>Mahā- maṇḍalēśvara</i> Nandyāla Pina Timmayadēva mahārāja son of Timmayadēva mahārāja. (particulars of the gift not available).

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kamalapuram taluk (contd.)</i>				
250.	Koduru	On a stone lying near Gaddenna choultry.	Vijayanagara	Sadāśivarāya
251.	„	On another side of the same stone.	Vijayanagara	Sadāśivarāya
252.	Tippalūru	On a red stone in a field near the village.	Vijayanagara	Kṛishṇadēvarāya
253.	„	On a pillar in the Ānjanēya temple.	..	..
254.	Niduzuvvi	On a red stone near the Gaṇēśa image.	Vijayanagara	Sadāśivarāya
255.	„	On a slab (near the image of Virabhadreśvara)	..	..
256.	„	On a stone set up in the Śiva temple outside the village.	..	..

Date	Language	Contents
Ś. 1470; Kīlaka, Śrāvaṇa, ba. 11. [A.D. 1548, July 31, Tuesday]	Telugu	Records the gift of the tax named <i>perita sumkamū</i> due from the village <i>Andirāju Kōḍūru</i> for conducting the festival of <i>Daśami</i> (<i>Vijayadaśami</i> ?) <i>Śrījayanti</i> and <i>Śrī-rāmanavami</i> and one <i>māneḍu</i> [measure] of rice for daily offerings to the god <i>Chennakēśava</i> by <i>Mahāmaṇḍalēśvara</i> <i>Pasapula Timmayadēva mahārāju</i> , while <i>Mahāmaṇḍalēśvara</i> <i>Nandyāla Timmayadēva mahārāju</i> was governing <i>Ghaṇḍikōṭa-sima</i> .
Ś. 1471; Saumya, Māgha śu. 12. [A.D. 1550, Jan. 29, Wednesday]	Telugu	Abraded. Seems to record a deed of land lease in the village of <i>Andirāju Kōḍūru</i> in favour of certain <i>Māṅkṁāyaka</i> by <i>Māhamandaleśvara</i> <i>Pasupulēti Timmayadēva mahārāju</i> , who holds the <i>vumbalika</i> of <i>Andirāju Kōḍūru</i> while <i>Mahāmaṇḍalēśvara</i> <i>Nandyāla Timmayadēva mahārāju</i> was governing <i>Ghaṇḍikōṭa sima</i> . The terms of the deed are not clear.
Ś. 1437; Śarvajit, Śrāvaṇa ba. 30 ? [Śarvajit corresponds to Ś. 1449 [A.D. 1527, Aug. 26, Monday]	Telugu	The first part of the inscription states that the king <i>Kṛṣṇadēvarāya</i> visited <i>Tippalūru</i> , the <i>agrahāra</i> of <i>Ashṭadiggaja-kaviśvaras</i> . The second part records the gift of <i>dommarī-pannu</i> to the god (name not known) by the <i>dommaris</i> in the village of <i>Tippalūru</i> for the merit of the king and 24 castes of the <i>dommaris</i> .
..	Telugu in late characters	A votive label which mentions the name of <i>Bomminēni China Malleya</i> .
Ś. 1467; Viśvāvasu, Chaitra ba. 30. [A.D. 1545, April 11, Saturday]	Telugu	Records the gift of one <i>yēdumu</i> of <i>bīdu chēnu</i> (fallow land) in the <i>polemēra</i> (limits) of <i>Mālepādu</i> to certain <i>Aṅkana</i> son of <i>Zuppana Bōyini</i> for maintaining a water-shed in the village <i>Niduzuvvi</i> in the <i>nāyamkāra</i> of <i>Zūpalli Bacchanāyaka</i> , by <i>Mahāmaṇḍalēśvara</i> <i>Timmayadēva mahārāju</i> son of <i>Rāmaiāju</i> .
Vijaya, Māgha śu. 15.	Telugu	A votive record which states that <i>Govindaya</i> son of <i>China Vengana</i> of <i>Potladurti</i> and the village <i>karaṇam</i> of <i>Niduzuvvi</i> , worship <i>Vīrabhadrasvāmī</i> always.
Ś. 1308 Kṛōdhi, Pushya ba. 10, Friday. [A.D. 1385; Dec. 27, Wednes- day?]	Telugu	Records the transfer of <i>vṛiṭṭi</i> lands of the four gods (names not clear), measuring one <i>puṭṭi</i> , <i>pandumu</i> and three <i>tūmus</i> in favour of <i>Nāgajyya</i> son of <i>Vīrajyya</i> by the four hereditary <i>Jyyas</i> of the <i>dēvasthāna</i> of the place.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Kamalapuram taluk (contd.)</i>				
257.	Niḍuzuvvi	On another stone at the same place.	Vijayanagara	Sadāśivarāya
258.	Pachikalapādu	On a slab set up near the Chennakēśvara temple.	Vijayanagara	Achyutadēvarāya
259.	Dondapadu	On a piece of stone set up in the floor of the Ānjanēya temple.	..	..
260.	„	On a stone near the Ānjanēya shrine.	..	..
261.	„	On a red stone in the fields.	..	..
262.	„	On another stone at the same place.	..	..
263.	Hanumanagutti	On a pillar in the <i>Nandi-maṇḍapa</i> of the Śiva temple.	..	..
264.	„	On a hero stone at the same place.	..	..
265.	„	On the inner side of the north wall of the <i>mukha-maṇḍapa</i>.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1472 ; Kīlaka, Māgha śu. 7 Ratnasaptami [But Kīlaka corresponds to Ś. 1470=A.D. 1949, Jan. 6, Sunday?]	Telugu	Records the grant to the <i>karaṇams</i> of that village, of a <i>sarvamānya</i> privilege on the lands of <i>karṇika mānya</i> and <i>vṛtti-mānyas</i> of the village Niḍuzuvvi, the <i>hera grāma</i> of Auku <i>sīma</i> in Ghaṇḍikōṭa <i>sīma</i> by <i>Mahā maṇḍalēśvara</i> Āravīti China Timmayaḍēva mahārāju son of Timmayarāju, grand-son of Rāmarāju and great grandson of Bukkarāju of Ātrēya <i>gōtra</i> and Sōma <i>vaṁśa</i> (lunar race).
Ś. 1458; Durmukha, Mārgaśīra śu. 12, Monday [A.D. 1536; Nov. 26, Friday, irregular]	Telugu	Records the gift by Penugonda Viruppana, of the village Pāsugulapāḍu to the god Tiruveṅṅalanātha, which is north of Chaḍupurēla, north-east of Paravilapalle east of Yarragudipāḍu, south-east of Kōkaḍam, south of Sambatūru, south-west of Gaḍḍamayyapalle and west of Kāmālāpuram for the merit of Achyutadēva-rāja.
..	Telugu	Fragmentary. Seems to record a grant of land as <i>sarvamānya</i> .
..	Telugu	Fragmentary. Mentions the barber Chennōju, the village Doṇḍapāḍu and the gods Gōpīnātha [Haru] malarāja and Agastyēśvara.
Kīlaka, Vaiśākha śu. 11	Telugu	Records the construction of a well in the land where the image of Vināyaka is situated and the grant of some land as <i>daśavandha</i> by some five <i>reḍḍis</i> of Doṇḍapāḍu.
Pramōdūta, Śrāvaṇa ba. 10, Friday.	Telugu	Seems to record some gift (of land) for building in the village Doṇḍapāḍu to Siṅgama- reḍḍi Pina Timmaya of the same place, by <i>Mahāmaṇḍa- lēśvara</i> Obulayadēva mahārāju son of Malarāju.
..	Archaic Telugu of 9th century	An epitaph on the burial of Śrī Bōḷaṅgā--Pamrbata <i>ṛishi</i> .
..	Archaic Telugu of 9th century	Illegible. Mentions <i>Irumgaṇa baṭaralu</i> .
..	In archaic Telugu of 10th century	Fragmentary. Meaning not clear.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT. (<i>Kāmalāpuram taluk (concluded)</i>)				
266.	Kokatam	On a pillar set up between the Śiva temple and the Chēnnakēśava temple.	Vijayanagara	Venkatapatirāya ruling from Penugoṇḍa.
267.	„	On a broken stone near the Śiva temple.	Vijayanagara	Kṛishnadēvarāya
268.	„	On three broken pieces of stone near the <i>Kōṇēru</i> .	Vijayanagara	Kṛishnadēvarāya
269.	Yarraguntla	On a stone in the field belonging to a washerman.	..	..
CUDDAPAH DISTRICT <i>Proddutur taluk</i>				
270/	Proddaturu	On a stone in front of the Chennakēśavasvāmi temple.	..	..
271/	„	On another stone at the same place.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1511 ; Virōdhi, Bhādrapada śu. 3. [A.D. 1589, Aug. 4, Monday]	Telugu	Records the gift (of <i>dommari pannu</i>) for burning <i>tiruvai</i> - <i>like</i> to the gods Chennakēśava and [Sakala] nātha liṅga of Kōkaḍa <i>agrahāra</i> in Ghaṇḍikōṭa <i>sima</i> in the western part of Udayagiri <i>chāvaḍi</i> by Sāluva Mīsaragamḍa son of <i>Dommarī</i> Peda Sāluvapati for the merit of his community.
Ś. 1445 , Bahudhānya, Vaiśākha śu. 15, lunar eclipse. [seems irregular]	Telugu	Seems to contain two records. The first part registers a gift of (52 <i>puṭṭis</i>) of <i>chēnu</i> (dry land) for worship and offer to the god Sakalnāthadēva of Kōkaṭamu <i>agrahāra</i> by Allasāni Peddaya son of Chokkarāju. The gift was made at Bezawāḍa on the bank of the river Kṛishṇa in the presence of Mallikārjuna. The second part records the reconstruction of the <i>nagaru</i> (temple) of Sakalanāthadēva by Mummaḍirāju son of Tipparāju, the <i>karaṇam</i> of Kōkaṭamu.
Ś. 1445, Bahudhānya, Kārttika śu. 12. [seems irregular]	Telugu	Records the gift of lands by the son of Allasāni Chokkaya (name lost) to the gods (names except that of Hanu- manta are missing) of Kōkaṭamu in the Ghaṇḍikōṭa <i>sima</i> and the servants of the same gods, like musicians etc.
Ś. 1650, Kīlaka, Phālguna 1. [A.D. 1729, Feb.17, Monday]	Telugu	Records the setting up of image of Chennakēśava and the <i>garuḍadhvaja</i> for the same by certain Honnarusu Raṅga Nārāyaṇa of Vasishṭha <i>gōtra</i> and Āśvalāyana <i>sūtra</i> and a resident of Yarraguntla. It also records the deed of partition of certain land to a lady of the family.
Ś. 1800; Bahudhānya, Vaiśākha ba. 1, Friday. [A.D. 1878]	Telugu	Records the gift of 8 acres of <i>khushki</i> (dry land) costing Rs. 250/- for conducting the <i>ubhayam</i> (offerings) to the god Ādikēśava on the second day of the annual festival by certain Ācham Sanjivareddi son of Veṅkaṭa reddi and grandson of Chinareddi of Proddaṭūru.
Ś. 1802; Vikrama, Vaiśākha śu. 12, Friday.	Telugu	Records the gift of two and half acres of wet land costing Rs. 200/- in <i>daśavandha</i> lands of Madūru to the god Ādikēśava for conducting the second day <i>ubhayan</i> (offerings) during the annual festival by certain Veṅkamma wife of Koṅgayoy of Proddaṭūru.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Prodduturu taluk (contd.)</i>				
272.	Prodduturu	On a stone at the same place.	..	..
273.	„	On a slab set up in the house of Mallareddi.	Rēnāti Chōla	[...] Chōla mahārāja
274.	„	On a slab in the Agastyēśvara temple.	..	..
275.	Ramesvaram	This and the following items are on the same slab in the Rāmalingēśvara temple.	..	..
276.	„	On a slab set up in the compound of Rāmalingēśvara temple.	Vijayanagara	Kṛishṇadēvarāya
277.	„	On the second side of the same stone.	..	..
278.	„	On a slab in the Rāmēśvara temple.	Vijayanagara	Kṛishṇadēvarāya
279.	„	On three sides of a slab in the Rāmēśvara temple	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
..	Telugu (late characters)	Fragmentary. Seems to record certain gifts of money to the various servants like <i>archaka</i> , <i>dharmakarta</i> , <i>purōhita</i> , <i>reḍḍikaraṇam</i> , <i>kaṭṭubaḷḷu</i> , <i>dāsa</i> , <i>bōgamvāru</i> and <i>bhajaṁtrilu</i> .
..	In archaic Telugu characters of 9th century.	Abraded. Seems to record the gift of and a well in the area <i>Kummari kunta</i> on the occasion of a solar eclipse while Chōḷa mahārāja of the Solar race, Kāśyapa <i>gōtra</i> and <i>Karikālānvaya</i> was ruling the Rēnāḍu-seven thousand. Other details not clear.
Ś. 16[66] Raktākshi, Vaiśākha [A.D. 1744]	Telugu	Not clear. Seems to record certain construction in the temple.
..	In archaic Telugu characters of 8th century	Fragmentary. Only imprecatory portion of a record. Mentions certain Anantapāra Kōṇḍayyāri who set up the inscription and Śrīnattasa Vānarāju.
Ś. [1-3-], Pramōḍa, Āśvayuja 12 ; 12... ..	Sanskrit in Telugu script	Begins with usual <i>prasasti</i> of the Tuluva dynasty of the Vijayanagara kings generally found in the copper plate grants. The minister Sabra Timmarusu was introduced, who is said to have made some grant of tax levied at the time of marriages in the village to the god.
Pramāḍin, Chaitra śu. 10, Sunday.	Telugu	Partly damaged. Records the grant of the income derived by means of taxes as <i>amgaḍi-stāvara</i> , <i>magga-stāvara</i> , <i>piṁjari-stāvara</i> , <i>mōḷḷastāvaram</i> etc., of Rāmēśvaram village for maintaining the lamps to the god Mukti Rāmēśvara by Gaṇṭurḷa Chāṁṇapa at the instance of <i>Mahānāyāmkāchārya</i> Kunapu Lingapattī Rājayya, for the merit of the latter's (grand) mother.
Ś. 1436, Bhāva, Chaitra śu. 1, Monday, Manvādi [A.D. 1514 March, 27]	Kannaḍa	Records the grant of the village Paymḍāla by the king to the god Rāmadēva of Rāmēśvara for conducting worship and offerings to the deity.
..	Archaic Telugu characters of 9th century.	Illegible. Mentions certain Śrī Masiyaṅka Dhavaḷa.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Prodduturu taluk (comd.)</i>				
280.	Rāmēśvaram	On a Nandi pillar in front of the tank inside the Rāmēśvara temple.	..	..
281.	„	On a pillar near the Rāmalingēśvara temple.	Rāshtrakūṭa	Kṛishṇa III
282.	„	On a slab in the courtyard Rāmēśvara temple.	Vijayanagara	Immaḍi Narasiṅga.
283.	„	On the Nandi pedestal in the Mūlasthānēśvara temple.	..	..
284.	„	On a stone in front of the <i>gōpura</i> .	Vijayanagara	..
285.	„	On a slab in the <i>maṇḍapa</i> at the same place.	Vijayanagara	Vīra Narasiṃharāya.
286.	„	On the tier of the <i>garbhagriha</i> Rāmalingēśvara temple.	..	..
287.	Peddasettipalli	On a slab in the courtyard of the Chennakēśava temple.	Vijayanagara	[Sadāsivarāya]

Date	Language	Contents
Ś. 1472 [Sādharaṇa] [Māgha] ba. 30, Śivarātri [A.D. 1551, Feb. 5, Thursday]	Telugu	Records the gift of the income derived as <i>Vīramushti panna</i> (tax levied on the <i>Vīramushti</i> community probably by the chief pontiff of the sect) to the <i>gaṇāchārī</i> (inspiring devotee leading a divine procession) named <i>Vīrayya</i> serving the god <i>Mukti Rāmēśvara</i> by the ascetic <i>Ajāti Viraśaiva Bīśhāṇṭi</i> .
..	Sanskrit	Partly damaged. Records the gift of some land and taxes to the god <i>Rāmēśvara</i> temple by (<i>Mahāmaṇḍalēśvara</i>) <i>Kannayya</i> .
Ś. 1420; Kālayukti, Mārgaśīra.... [A.D. 1498....]	Telugu	Records the gift of four <i>puṭṭis</i> and one <i>pandu(mu)</i> of <i>maḍi</i> (wet land) according to <i>dommari-gaḍa</i> (measure), for the worship and offerings of <i>Rāmēśvaradēva</i> of <i>Proddaṭūru</i> by <i>Gaṁṭa Kāmnamanāyaka</i> while <i>Narasānāyaka</i> was ruling the earth at the command of the king.
Nala, Jyēshtha śu. 2 Thursday.	Telugu	Records the construction of the <i>gōpura</i> to the <i>Rāmēśvara</i> temple by certain <i>Redḍikarṇams</i> of <i>Rāmēśvaram</i> .
..	Telugu	Illegible. Mentions <i>Rāmadēva</i> .
Ś. 1430; Prabhava, Kārttika śu. 12. [A.D. 1507, Oct. 17, Sunday]	Telugu	Records the gift of income derived as village taxes like <i>kāṇike</i> , <i>kaṭnamu</i> , <i>grāma-kaṭnam</i> , <i>stāvars</i> etc., for constructing <i>gōpura</i> , <i>kōṭa</i> and offerings to the god <i>Rāmēśvara</i> on the banks of <i>Pinākinī</i> by <i>Saḷuva Gōvindarāja</i> son of <i>Rāchirāju</i> for the merit of the king <i>Vīra Narasimharāya Rāchirāja</i> and <i>Timmayya</i> , on the occasion of <i>Utiḥāna-dvādāśī</i> .
Ś. 1[660]; Plavaṅga Nija Āshāḍha śu. 15	Telugu	Not clear. Mentions some <i>Jiyyas</i> .
Ś. 1480; Kālayukti, Vaiśākha śu. 3, Thursday [A.D. 1558, April 21.]	Telugu	Records the gift of two <i>khaṇḍukas</i> and three <i>māgamu</i> of <i>maḍi</i> (wet land) near the upper <i>vāṁgu</i> for conducting festivals and <i>Pātrabhōgas</i> to the god <i>Keśava</i> of <i>Seṭṭipalle</i> included in the <i>vumbaḷika</i> granted by <i>Alīaya Rāmarāja</i> to the donor, namely <i>Mahāmaṇḍalēśvara Rāmarāju</i> [Rayasam?] <i>Koṇḍayyadēva mahārāju</i> .

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Proddutur taluk (contd.)</i>				
288.	Peddasettipalli	On a slab in the courtyard of Gaṇēśa temple.	..	..
289.	Chanduru	On a stone near the temple of the village goddess Māemma.	..	..
290.	„	On a stone in the compound of the Bhīmēśvara temple.	Telugu Chōḍas	Chiddanadēva Chōḍa
291.	Gopavaram	On a piece of stone in front of the Ānjanēya temple.	..	..
292.	„	On a stone near a house in the village.	..	..
293.	„	On a slab in front of the Ānjanēya temple.	Vijayanagara	Sadāśivarāya
294.	Bollavaram	On a stone in the Veṇu-gopālasvāmi temple.	Vijayanagara	Sadāśivarāya
295.	Chapadu	On a <i>dīpastambha</i> in the Mādhavasvāmi temple.	..	..
296.	„	On a slab in a private house.	Vijayanagara	..
297.	Kamanuru	On a slab on the bank of the river Kumudvati.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1642; Vikāri, Adhika Āśhāḍha śu. 10. [irregular]	Telugu	Records the gift of some lands as <i>sarvamānya</i> in the village to <i>Dommarī Nātakarāya</i> Tiruvalika (for performing acrobatic feats in that village) by the <i>Redḍikaraṇam</i> of Setṭipalle village.
..	Archaic Telugu	Illegible. Contents not clear.
Ś. 1114- (Sarvadhāri) Bhādrapada, 1, Monday [A.D. 1192]	Kannāḍa	Much abraded. Mentions certain Jīyya <i>paṇḍita</i> .
..	Telugu Vijayanagara period.	Illegible. Mentions certain Kāṁḍālam Śiṁgarājāchārya of Vāthūlagōtra and Nārāyaṇayya son of Śrīraṁgayya of [Kā]śyapa <i>gōtra</i> .
..	Telugu	Fragmentary. Only imprecatory portion.
Ś. 1466; Śubhakṛit, Kārttika śu. 12. [Śōbhakṛit corres- ponds to Ś. 1465 current] [A.D. 1543, Nov. 8]	Telugu	Records the gift of the village otherwise known as Śaṭhagōpapuram in the Ghaṇḍikōṭa <i>sima</i> to certain Nārāyaṇayya of Kāśyapa <i>gōtra</i> by Kāṁḍālam Appam-gāru of Vādhūla <i>gōtra</i> and a follower of Rāmanuja's teachings.
[Date portion missing] Kṛishṇāśṭami	Telugu	Records the grant of the tax called <i>perinta-surinkam</i> of the village Bollavaram in the Guḍḍalūru <i>sima</i> for conducting morning offerings to the god Gōpinātha by <i>Mahāmaṇḍalēśvara</i> Pāpa Timmayadēva mahārāja son of Rāmarāju Timmarāju of Ātrēya <i>gōtra</i> and Sōma <i>vamśa</i> .
Ś. 1482; Raudri, Vaiśākha śu. 5. [Bhau] [A.D. 1560 April 30, Tuesday]	Telugu	Records the reconstruction of the <i>sikhara</i> (of the temple) by Vobulayya. It was constructed 42 years back by his father Chiṭṭimarāju.
Ś. 1469; [Parā]bhava, [Chaitra. ..]	Telugu	Much abraded. Seems to record the remission of barber's tax to Koṇḍōzu.
..	Archaic Telugu of 9th century A.D.	Mentions [-]mmuḷūru village and its ruler Uppadula. Details not clear.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT				
<i>Prodduturu taluk (contd.)</i>				
298.	Kalluru	On a pillar near the Chennakēśava temple.	..	..
299.	„	On a <i>Nandi</i> pillar opposite to the temple of mother goddess.	Vijayanagara	Vemkatapati Dēvarāya ruling from Penugonda.
300.	„	On a slab at the entrance of the Chennakēśava temple.	..	..
301.	Maduru	On a slab in the fields about one and half miles to the south of the village.	Telugu Chōḍas	Koṁdrāju China Timmayadēva mahārāju
302.	Neravada	On a stone in the fields.	Vijayanagara	Achyutadēvarāya, ruling from Vijayanagara
303.	Pallavolu	On a broken slab in the Śiva temple.	Vijayanagara ?	..
304.	„	On a <i>Nandi</i> pillar in front of the Ānjanēya temple.	..	..
305.	Alladupalli	On a stone in the graveyard.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 144[8] Śrāvāṇa śu. 1[2]	Telugu	Records the installation of the <i>garuḍa kamba</i> by certain Timmarāju son of Nāgarāju.
Ś. 1511; Vikṛiti Chaitra śu. [10] [A.D. 1590, April, 4]	Telugu	Incomplete. Mentions Vira Śaiva Basuva Bhikshāvṛitti ayyavāru and Gaṇḍikōṭa.
Ś. 17[24]; Bahudhānya, Āśvayuja śu. 2. [A.D. 1804 . . .]	Telugu	Records the gift of a garden surrounding the temple of Harihara on the south and east sides, to the god China Bālusetṭi son of Peda Chennappa of Taṅgaṭūru of Rēnāḍu after purchasing it from Akkīrāju son of Vobulām Pinavīra Subbanna of Kallūru.
..	Telugu	Records the gift of the village Madavūru to the <i>Rāmānuja kūṭa</i> of(?) by Konḍrāju China Timmayadēva mahārāju.
Ś. 1458; Durmukhi, Māgha śu. 7. [A.D. 1537, Jan. 17]	Telugu	Records the gift of the village Naravāḍa to the east of Kundu (river) in the Gaṇḍikōṭa <i>sima</i> , the <i>amara māgāṇi</i> of Viropanna, the donor, to the god Kāla-hastīśvara for the worship and oblation, with all the <i>aṣṭa-tējasvāmyās</i> , <i>suvarṇādāyas</i> , and <i>dhānyādāyas</i> .
..... Śivarātri	Telugu	Fragmentary. Seems to record the gift of the village Pallavōlu for the midday worship and oblations (<i>avasara</i>) of the god by (donor's name lost) on the occasion of Śivarātri, for the merit of Sāluva Timmarusayya, the donor's preceptor Kimiḍi Hanumantayya and the latter's son Singayya and his (donor's) parents Tippanāyaka and Annamma.
Ś. 1433; Pramōḍūta [Śravana]	Telugu	Not clear. Mentions the god Mallikārjuna of Śrīśaila, certain Tippaya Mallabhūpa and Basavakṣhitiśvara, Gaṇḍikōṭa <i>sima</i> , river Pinākini and Pallavolu. Seems to refer to a grant by the chief mentioned.
..	Telugu	Not clear. Contains the image of Vāmana and seems to be a boundary stone. Mentions Kaṇḍāḷam.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Prodduturu taluk (contd.)</i>				
306.	Chinnaguruvaluru	In the fields bordering Sunnupally.	Vijayanagara	Achyutadēvarāya
307.	Peddachyyapadu	On a stone in the poramboke land.	..	..
308.	„	On a stone in the fields.	..	..
309.	„	On a broken stone in the Chennakēśavasvāmi temple.	..	..
310.	„	On the image of Ānjanēya in the Chennakēśava temple.	..	..
311.	Kucchupapa	On a <i>virakallu</i> in the fields.	..	..
312.	„	On another hero stone at the same place.	..	..
313.	„	On a slab in front of the Chennakēśava temple.	Vijayanagara	Achyutadēvarāya
314.	Kottapalli	On a slab in front of Pōtarāju temple.	Vijayanagara	Śrīraṅgadēvarāya
315.	Sivapuram	On the image of Gaṇēśa lying near the Śiva temple	Vijayanagara	Achyutadēvarāya

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 14(4)0, Durmukhi, Mārgaśīra śu. 15, Monday. Durmukha falls in Ś. 1458 but not Ś. 1440 [A.D. 1536, Nov. 27, Monday, lunar eclipse]	Telugu	Records the gift of one <i>ēdumu</i> of <i>maḍi-chēnu</i> (wet land) on the bank of the river in the [<i>Guravu</i>] in the Koilkuntja <i>sima</i> to the god Vaidyanātha of Pushpagiri by Ādpana Virappanāyiniṅḡaru for the merit of the Rāya, that is Achyutadēvarāya.
..	Telugu	Fragmentary. Seems to be a boundary stone of a <i>mānya</i> at its north-east point.
..	Telugu	Seems to be another boundary stone of the same <i>mānya</i> as in the previous number at its south-west point.
..	Telugu of 14th century characters	Seems to record the digging of a well for the public utility.
Ś. 1297; Rākshasa, Kārtika śu. 5. Thursday [A.D. 1375, Nov. 8]	Telugu	Records the gift of a mango grove and a well to an ascetic (certain Dāsu), at Chiyypāḍu by Annamanēni Bairaya son of Kāmpaṇa.
..	Telugu	Illegible. Seems to mention the name of certain hero “ <i>Balasāpo</i> —”
..	Telugu	Mentions Mallaya son of Guṇḍapa and Malladēvara <i>rājya</i> .
Ś. 1452; Vikṛiti, Kārttika śu. 12. [A.D. 1530, Nov. 2, Wednesday]	Telugu	Records the grant of <i>dasavandha-mānya</i> to certain persons of the village Kuchipāpa for digging a tank and a canal probably in the stream (<i>antara gaṅga kālva</i>) by <i>mahānāyamaḱachārya</i> Chāri Narasānāyaniṅḡaru for the merit of Bukkarāju Timmarāju probably the <i>Mahāmaṇḍalēśvara</i> of the region and his (donor's) father and son.
Ś. 1507;	Telugu	Illegible. Mentions certain <i>Mahāmaṇḍalēśvara</i> [—]mja pāpa[—] and Krottapalle.
..	Telugu	Fragmentary. Mentions Achyutadēva mahārāya.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT				
<i>Prodduturu taluk (contd.)</i>				
316.	Sivapuram	On a broken pillar at the same place.	..	..
317.	Vanipenta	On the porch wall of the Chennakēśava temple.	..	..
318.	„	On the central slab at the same place.	..	..
319.	„	On a slab near the well in the same temple.	Vijayanagara	Sadāśivadēva Mahārāya ruling from Vijayanagara
320.	„	On another slab near the entrance of the same temple.	Vijayanagara	Kṛṣṇadēvarāya
321.	„	On a slab set up in the wall of the same temple.	Vijayanagara	..
322.	„	On a slab at the entrance of the same temple.	..	..
323.	Nandyalampeta	On a slab in the Virabhadra-svāmī temple.	.	..
324.	„	On another slab at the same place.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
..	Sanskrit	Fragmentary. Mentions the army of Sēuṇas.
.. Durmukhi, Vaiśākha ba. 9.	Telugu	A label. Mentions Nāgaya.
Pramādin	Telugu	Not clear.
..	Telugu	Fragmentary. Contents not clear.
Ś. 1443; Vṛisha, Chaitra ba. 30, Sunday, solar eclipse [A.D. 1521, April 7.]	Telugu	Records the arrangement for the repairs of the tank bund of Vanipemṭa in Ganji <i>sima</i> , that all should pay at the rate of one <i>tūmu</i> for the merit of Peddi-Rāju, made by Rāyasam Gaṅgarasu son of Manchikaṁṭi Kāmarāju probably the officer deputed by Bukkarāju Timmarāju in whose <i>nāyamkara</i> the village is included. Some more details of the arrangement have been stated, but they are not clear.
Ś. 1491, Śukla Śrāvaṇa ba. 11. (A.D. 1569, Aug. 8, Monday.)	Telugu	Records the sale deed of certain land in favour of the god Chennarāya of Vanipemṭa in Ganjikunṭa <i>sima</i> included in Ghaṇḍikōṭa <i>rājya</i> by two brothers named Venkaṭaya and Appaya of Śaṭhamarshaṇa <i>gōtra</i> and Āpastamba <i>sūtra</i> .
..... Rākshasa, Phālguna.	Telugu	Votive label. Mentions the worship of certain Pāpayya.
Ś. 1669, Prabhava, Phālguna śu. 2. [A.D. 1748 Feb. 19, Friday.]	Telugu	Records some monetary gifts to the deities Viśveśvara, Virabhadra and Bhadrakālī of Nandēlammapeṭa by the members of [Aya]dhāyi Paṁchānana sect namely <i>kancharis</i> .
Ś. 1667, Krōdhana, Jyestha ba. 10. [A.D. 1745, June 13 Thursday.]	Telugu	Records the gift of lands for maintaining a lamp and <i>nawēdya</i> to the gods Viśveśvara, Virabhadra and Bhadrakālī by the <i>reḍḍi karaṇams</i> , of Nandēlammapeṭa. It also records at the end another gift to the same deities by certain Gauri Seṭṭi.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Prodduturu taluk (concluded)</i>				
325.	Nandyalampeta	On another side of the same slab.	..	..
326.	„	On a slab in the compound of the same temple.	..	..
327.	„	On a slab in the fields near Tiruveṅgaḷanātha temple.	..	..
CUDDAPAH DISTRICT <i>Rajampet taluk</i>				
328.	Tallapaka	On a stone set up in the compound of the Śiddheśvara temple.	..	..
329.	„	On another stone in the same temple.	Rēnāṭi Chōḷas	Mudigoṇḍa (Chōḷa) Mahārāja
330.	„	On a stone lying in the field.	..	..
331.	Poli	On the eastern wall of the Chennakēśava temple.	..	..
332.	Kanyesvaram	On one of the steps of the Śiva temple on the bank of Cheyyēru.	..	..
333.	Pulapatturu	On a stone set up near the Dasanamma temple.	Rēnāṭi Chōḷas	Chōḷa mahārāja

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. Dundubhi, Chaitra śu. 2.	Telugu	Seems to record a gift of money levied on all houses in the village to the gods Viśvēśvara, Virabhadra, and Bhadrakālī of Nandyalammapēta for maintaining a lamp and <i>naivedya</i> by certain Jūlakamṭi Appayya and Rāmanna (probably the <i>reḍḍi karṇams</i> of the village).
Vyaya, Māgha ba. 13.	Telugu	Seems to record the gift of the well to the deities Viśvēśvara, Virabhadra and Bhadrakālī. Mentions the names of Namḍuri Basavaiah and his son Kāśipati and others.
Ś. 14[77] Rākshasa, Chaitra ba. 5. [A.D. 1555, April, 12]	Telugu	Records the gift of some land on the banks of a river to the goddess(Nandyāla)amma by Bāmvarāni Nāyimḍu.
Ś. 1326 (exp); Pārthiva, Kārttika śu. 5, Monday, Rōhiṇi Vyatipāta. [A.D. 1405 details not verifiable]	Telugu	Fragmentary. Details not available.
Ś. 8 (....) 9th-10th century <i>Uttarāyaṇa-</i> <i>saṁkrānti</i> .	Telugu	Records a gift of land near a tank to the west of Pāka for the <i>archana-bhōga</i> of the god Mahēśvara <i>bhaṭāra</i> of Peddapāka in <i>Pottapi-Rēnāti kūṭa</i> , by the king on the said occasion.
..... Tārana, Mārgaśira, 10.	Telugu	Records the gift of eleven <i>guntas</i> of land as <i>mānya</i> in the <i>kāṁpu</i> of Tallapāka to the god Tiruvengalanātha-svāmi by Aparachimṭala Peda Chakrarāju.
Ś. 1482; Raudri, Mārgaśira śu. 15. [A.D. 1560, Dec. 2, Monday.]	Telugu	Records the installation of the <i>balipitha</i> (platform for placing the offerings) of Kariya Māṇikya rāyaṇi (?) by certain Timmana son of Pemmukomḍaya of Polamḍalūru for the merit of his maternal uncle Ponnānāḍpa son of Māḍamallenāḍpa.
..	Archaic Telugu of 8th century	Mentions certain <i>Āruva Tribuvaṇasiṁga</i> .
..	Archaic Telugu of 8th century	Records the gift of seven <i>puṭṭis</i> of land in some villages to the temple of the goddess (<i>Tālū</i>) by the son-in-law (<i>Allamayya</i>) of Chōḷa mahārāja.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Rajampet taluk (contd.)</i>				
334.	Pulapatturu	On a slab near the Chenna- kēśava temple.	Vijayanagara	Sadāśivarāya
335.	Seshamambapuram	On a stone erected in a field.	..	..
336.	Mannuru	On the ceiling of the <i>mandapa</i> of the Chenna- kēśava temple.	Vijayanagara	Sadāśivarāya
337.	Vutukuru	On a slab set up near the Nāgēśvara temple.	..	..
338.	Gundluru	On a stone near the Māremma temple.	..	..
339.	„	On a stone set up in the compound of Lakshmi- nāthasvāmi. temple	Vijayanagara	Dēvarāya son of Vijayarāya (Dēvarāya II)

Date	Language	Contents
Ś. 1472; Sādhārana, Kārttika śu. 12. [A.D. 1550, Oct. 22, Wednesday]	Telugu	Records the grant of the village Pulupattūru in Pottapi <i>nādu</i> included in the Siddhavaṭam <i>simā</i> to the god Raghunāthadēva of, Oṇṭimitta with <i>asṭabhōgas</i> by <i>Mahāmaṇḍalēśvara Śrīraṅgarāja Rāmayyadēva mahā-</i> <i>rāja</i> and his younger brother Tirumalayyadēva on the condition that the village should not be taken for <i>gutta</i> or <i>ummaḷika</i> by anybody.
Piṅgala, Mārgasira śu. 7.	Telugu	Records the limits of the banks of the canal named.11 <i>bāras</i> on either side.
Ś. 1489; Prabhava, Śrāvaṇa śu. 15, Saturday. [A.D. 1567, July 21, Monday. Given week day was Sthiravāra]	Telugu	Records the construction of the <i>mukha-maṇḍapa</i> to the god Chennakēśavadēva of Mannūru by Tirumalayya son of Kanaparati Timmayya for the merit of his preceptor Appavanna Appa of Vāthūla <i>gōtra</i> , while Tirumalarāja was governing the Gutti <i>rāja</i> and Maṭṭi Yallamarājayya was administering Siddhavaṭam and Ūṭukūru <i>simas</i> .
Ś. 1382; Saumya, Adhika Vaiśākha ba. 10. [not verifiable]	Telugu	Records the gift of one thousand <i>varahas</i> annually for conducting the <i>Kalyāṇa-mahōtsava</i> to the god Viṇēśvara of Dēvara Vūṭukūru by Nandēla Rācha Virayya for the merit of <i>Shaḍḍarśanasthāpanāchārya</i> Viraśaiva Siddha Bhikshāvṛitti <i>ayyavāru</i> , the <i>samasta pekkandru</i> , the <i>virapurāntakas</i> of Dēvara Vūṭukūru and all the <i>viraputras</i> .
Īśvara, Jyēṣṭha śu. 3.	Telugu	Registers the gift of four <i>kuṇṭas</i> of land and an amount of 160 <i>rūkas</i> to the goddess of Guṇḍūru by certain Guṇḍamma <i>reḍḍi</i> for the merit of his parents.
..... 7 Wednesday, Makara- <i>Samkrānti</i>	Telugu	Records the gift of lands in the village Guṇḍūru with the dues like <i>gutta-koluchu</i> , <i>siddhāyamū</i> , <i>kaṭṭiga</i> <i>talārikamu</i> <i>grāmavraya</i> for conducting festivals and offerings to the god Lakshminārāyaṇa of Guṇḍūru in Pottapināḍu by Narasiṃha <i>Preggaḍa</i> the minister of <i>Mahāmaṇḍalēśvara Rāyadēva mahārāja</i> son of Antyāmaragaṇḍa Sammaṭa Lakkayadēva mahārāju. Some other gifts are also recorded on the other side of the stone, contents of which are not clear.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Rajampet taluk (contd.)</i>				
340.	Attirala	On a stone set up near the old Paraśurāma temple.	Vijayanagara	..
341.	Chiyyavaram	On a slab lying in the fields.	Vijayanagara	.....Kaṭhāru Saḷuva Kamparāja.
342.	Periyavaram	On a stone in the fields near the Ānjanēya temple.	Vijayanagara	..
343.	Malemarpuram	On a stone in the Kōdanḍa-rāmasvāmi temple.	..	..
344.	„	On a stone in front of the Varadarājasvāmi temple.	Maṭṭi Chiefs	Venkaṭarāmarāja dēva Chōḍa Mahārāju and Anantarāju.
345.	„	On a stone in the Mādhava-rāyasvāmi temple.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1399, Hēmalāmbi, Śrāvaṇa ba. 8, [Gōkulāshṭami] Thursday. [A.D. 1477, Aug. 2 Saturday]	Telugu	Records that Annamarusayya, the <i>avasaram</i> (an officer who gets permission from the king for interviews) of <i>Mahāmaṇḍalēśvara</i> Kaṭhāri Sāluva Narasiṅgayya-dēva mahārāja visited the place from Siddhavatam on the occasion of Gōkulāshṭami and granted some gifts of lands to the gods Kṛatvīśvara, Paraśurāmēśvara and Bhairavēśvara of Attirēvula when on enquiry he came to know that the income from excise duty on toddy due from the palm trees belonging to the gods was discontinued by some intermediaries (The gift portion is not complete).
..	Telugu	Fragment. Records the gift of the village Chiyyavaram in Vūtukūru-pāḍu to Tiruveṅgaḷa chakravartula Ayyavāru son of Nallānchakravartulu by Kaṭhāru Sāluva Kāmparāju.
Ś. 1467, Viśvāvasu, Bhādrapada ba. 12. [A.D. 1545, Sept. 3]	Telugu	Records the gift of <i>vullāyamu</i> (house tax) for maintaining lamps to the god Aubhalēśvara of Periyavaram the <i>vummaḷika</i> village granted by China Saṅgarāju, to <i>Mahāmaṇḍalēśvara</i> Rāghavarāju son of Kaṭhāri Sāluva Māṅkarāju Rāma Chandrayya, the donor.
Ś. 1641; Vikāri, Kārttika śu. 15. [A.D. 1719 Nov. 15, Sunday].	Telugu	Records the construction of the temple and installation of the deities of Śrī Rāma, Lakshmaṇa, Sita and Ānjanēva with all ornaments (there was no temple of Kōḍaṇḍa Rāma Svāmi) by the hereditary <i>reḍḍis</i> of the place named Rāṅgareḍḍi and Venkaṭareḍḍi son of Buchireḍḍi.
Ś. 1641; Vikāri, Kārttika śu. 15. [A.D. 1719, Nov. 15, Sunday].	Telugu	Records the gift of 30 <i>kūṇṭas</i> of land in Malemārpuram included in the Puluguluṇṇāṭi <i>sima</i> belonging to the donors, for a lamp and <i>sēva</i> on Fridays to the god Kōḍaṇḍa Rāmasvāmi, by Maṭḷi Venkaṭa Rāmarāju-dēva Chōḍa mahārāju and Anantarāju for the merit of their parents.
Ś. 1375, Bahudhānya [Māgha] ba. 30; solar eclipse? [Bahudhānya corresponds to Ś. 1380, A.D. 1458]	Telugu	Records the gift of 4 <i>kūṇṭas</i> of land, two jack trees, a tank and 50 <i>kūṇṭas</i> of wet land and a canal to the Mūlasthānēśvara of Malemārpuram in Pottapi <i>nāḍu</i> by <i>Mahāmaṇḍalēśvara</i> Misaragaṇḍa Kaṭhāri Sāluva [Tiṁmayyadēva mahārāju for the merit of his parents Teluṅgayyadēva mahārāju and . . . dēvi ammaṅgāru.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Rajampet taluk (concluded)</i>				
346.	Gundlavaripalle	On a stone near the Vāsavamma temple.	Telugu Chōḷa	Nalla Sīdyana Chōḷa Mahārāju
347.	Bommavaram	On a stone near the Ānjanēya temple.	Vijayanagara ?	[Sadāśivarāya ?]
348.	„	On another stone near the same temple.	..	..
349.	„	On a stone in front of the Yellamma temple.	Maṭṭi Chiefs.	Kumāra Anantarā- jayya.
350.	„	On a stone set up in a wall of the Śiva temple.	..	..
CUDDAPAH DISTRICT <i>Rayachoti taluk</i>				
351.	Timmareddipalle	On a boulder in the fields.	..	..
352.	„	On a boulder in the fields.	..	..
353.	„	On a boulder in the fields.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
6th regnal year	Telugu	Seems to be an epitaph which records the death of a hero named Tikkana son of [A]ṁkaṇayya and the lord of Gumuḍūru. The last portion seems to be a verse in <i>Utsāha</i> metre.
..	Telugu	Registers the grant of tax remission to the barbers of Bommavaram by Guruvārāju. The name of Rāmarāju is also mentioned.
Śrīmukha, Kārtika śu. 1, Saturday.	Telugu	Records the gift of income derived by lifting the <i>baṇḍas</i> (stones?) in Bommavaram and its <i>palle</i> (hamlet) for maintaining a perpetual lamp to the god Hanumanta, by Vāsiri Pāpināyīṁḍu, the <i>mudla</i> of Nāgamanāyaka at the instance of <i>Mahānāyāṁkāchārya</i> Peda <i>Obilnāyini</i> Rāmanāyāni <i>gāru</i> .
Ś. 1557, Bhāva, Vaiśākha śu. 15, [Bhāva coincides with S. 1556=1634 A.D.]	Telugu	Records the restoration of <i>yella</i> (boundary) and <i>yella-mānya</i> (<i>mānya</i> intended for the upkeep of the boundary and records the gift of 10 <i>kuntas</i> of land near the <i>alugu</i> as <i>yella mānya</i> to certain Akkanagāri Dāpana by Yāgaṁḍa Basuvaya, the <i>mudra karta</i> of Sātāni (<i>yela</i>) varadappa, the <i>kāryakarta</i> of <i>Mahāmaṇḍalēśvara</i> Maṭṭi Ananta rājayya.
Ś. 1422, Raudri, Vaiśākha śu. 14, Monday. [A.D. 1500, April 13]	Telugu	Records the construction of Kāḷahasti <i>pāṭi visa</i> in the Bommavaram <i>sima</i> by Desireḍḍi son of Mummaḍi Redḍi (seems to refer to the standardisation of the local measure <i>visa</i> for using in the Bommavara <i>sima</i> by Desireḍḍi).
Ś. 14[3]5; Āṅgīrasa, Śrāvaṇa śu. [13] Sōmavāra [A.D. 1512, July 26, Monday.]	Telugu	Records the gift of some land to the god [—]ga Nandi īśvara of [Chilikampalli]- <i>sthala</i> by three <i>Ganāchāris</i> probably belonging to the <i>Viramī shti</i> community and the disciples of Śrī Vīra Śivāgra Bhikṣhāvṛitti ayyavāru.
..	Telugu	A label stating the <i>kariṇika-mānya</i> land of certain Kāmarsu Venkaṭāḍri.
..	Telugu	Boundary stone with the image of Vāmana. It records the boundary (<i>ella</i>) of Hariharapuram the other name of Chilakāmpalle.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT				
<i>Rayachōti taluk (concluded)</i>				
354.	Isukachintapalle	On a slab near the choultry by the road side.	..	..
355.	Gandikanuma	On a slab in the fields.	Vaidumba	[.. ...] Trinētra
356.	Nagulaguttapalle	On a boulder by the road side.	Vijayanagara	Venkatapatirāya, ruling from Penugonda
357.	Bondilipalle	On a slab on the way to Mangalapuram near Narsupalle.	Vaidumba	Gaṇḍa Tri[nētra]
358.	„	On a hero stone in the fields.	Vaidumba	Manuja Trinētra
359.	Balyampalli	On a stone set up in the fields near the road.	Vijayanagara	Sadaśivarāya
360.	Isukatinnepalle	On a hero stone near Badulapalle.	Vaidumba	[Ma]nuja-Trinetra
CUDDAPAH DISTRICT				
<i>Siddhavatam taluk</i>				
361.	Siddhavatam	On a stone near the Jamia Masjid.	Vijayanagara	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1576, Ānanda, Vaiśākha śu. 15. [Śaka 1596 corresponds to Ānanda; A.D. 1674]	Telugu	Records the construction of the ancient route to Kāsi and Rāmēśvara, by cutting the stone at Chulakāmpalle and digging of a well and planting a garden for the benefit of pilgrims by Gaṇḍikoṇḍamānāyudu and his son Rāmināyudu the maternal uncle of <i>Mahānāyama-kāchārya</i> Kālvapalli Venkaṭappanāyudu for the merit of his parents.
..	Telugu	Mentions certain Vaidumba king — — Tripētra and seems to record the death of a hero (as indicated by the image).
Ś. 1516, Parābhava, Āśvayuja śu. 15. [not verifiable]	Telugu	Records the <i>daśavandha</i> arrangement in favour of certain Giṇḍi Rāmināyan Appayya for digging the canals and constructing the tank in Narusupalli village in Gurramkoṇḍa <i>durga</i> , the <i>nāyamkara</i> of Jillala Kṛṣṇamarāju son of Rangapatnāju by Bōjanapalli Peda Kṛṣṇamāchāryulu.
..	Telugu	Seems to record a gift of wet land (Cheruvuchēnu to a brāhman of Kāśyapa <i>gōtra</i> , a native of Pūvūla, by the <i>sūtundu</i> (son or chariot driver) of the king named [- -] ṇḍi Dogarāju.
..	Telugu	Fragmentary. Illegible.
Ś. 1468, Parābhava, Āśhāḍha śu. 11. [A.D. 1546, July 9, Friday if nija- Āśhāḍha is considered]	Telugu	States that Rāmarāja at the orders of the king Sadāśiva mahārāya granted the remission of <i>kāṇike</i> , <i>siddhāya</i> , <i>madipannu</i> as <i>sarvamānya</i> to all the <i>Mahājanas</i> , <i>karaṇams</i> etc., of [Bhōgā] puram <i>agrahāram</i> .
..	Telugu	Illegible.
Ś. 1450; Pramāḍicha Māgha śu. 15. [Ś. 1450 corresponds to Sarvadhārin]	Telugu	Fragmentary. Records a gift of <i>mānya</i> . Details not available.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Siddhavatam taluk (contd)</i>				
362.	Gangaperuru	On a slab standing near the old Śiva temple.	Vijayanagara	Sadāśivarāya
363.	„	On a broken slab near the Virabhadra image in the field.	..	..
364.	„	On the pedestal of the Virabhadra image at the same place.	..	..
365.	„	On a stone with Nandi image at the old Śiva temple.	Rēnāṭi Chōḷa	..
366.	„	On a stone lying in a street.	..	..
367.	Rajampeta	On a slab in the forest about 4 miles from Rājampeta.	Kāyastha	Āmbadēva
368.	Punnavolu	On a stone near the Gangānamma temple.	..	..
369.	Takkolu	On a slab set up in the Śiva temple.	..	..
370.	Eppirala	On a slab in the fields.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
S. 1481; Piṅgala, Āshāḍha śu. 12. [Ś. 1481 corresponds to Siddhārthin A.D. 1559]	Telugu	Much abraded. Seems to record a gift of the village Gaṁgapērūru for the offerings etc., to the god (name not clear) by Rāju son of Śīraṅgarāju and grandson of Rāmarāju of the Āravīṭi family and of Chāḷukya lineage.
..	Telugu of medieval characters	Seems to record some gifts to the god of Gaṁgapērūru. Particulars not clear.
..	Telugu of late characters	Votive label of certain Virapa lemka Gōparāju.
..	Archaic Telugu	Mentions Chōḷa Mahārāju. Contents not clear.
..	Prākṛit in late Brāhmi charac- ters of 4th century A.D.	Records the erection of a <i>chāyā khaṁbha</i> (memorial pillar) by Śivadāsa Gaṅga of [A]dasa gōtra (Haritasa-gōtra and son of Peri Āchāriya.
Ś. 1214; Nandana, J[yestha] 1, Wed. (A.D. 1292).	Telugu	Records the gift of the localities Gunjanāgēsāvrām, Kalukūṁṭa and others (names lost) as <i>sarvamānya</i> to Siddhaśiva son of Śivagurudēva by Mahāmaṇḍalēśvara Gaṇḍapendāra Āmbadēva who is said to be ruling Mulki <i>nādu</i> , Penāvāḍi, Pulivindala, Rēnāḍu, Śīrivōḍu, Pottapi, Jūlapalli.....Eḡuva etc., from Gaṇḍikōṭa.
..	Telugu	Fragmentary. States that certain Kāmarusu Timmayya constructed a tank and dug the canals in Ponnāvōlu and gave some <i>mānya</i> (purpose not clear).
Ś. 1795: Āṅgīrasa, Māgha śu. 5, Bhānuvāra (Sunday)	Telugu prose and verse	Records the construction of a temple to the deities Śiva and Pārṇvati by Liṅgāla Venkaṭa Rāmireḍḍi son of Pālareḍḍi and grandson of Sūrapareḍḍi.
Kālayukti, Chaitra śu. 5.	Telugu	Records the construction of a <i>māle</i> by Malakoṇḍu Vengaya son of Nūtata Pāpaya on the occasion of of Obula Koṁḍaya. The <i>māle</i> is endowed with a <i>mānya</i> of lands by certain <i>reḍḍi karaṇas</i> and <i>kāṁpu karaṇas</i> in the village of Vongūru and Juvvalapalle.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT <i>Siddhavatam taluk (contd.)</i>				
371.	Obalam	On a slab set up by the road side.	..	..
372.	„	On a slab under a tree outside the village.	..	..
373.	„	On a slab lying under a tree about a mile away from the village.	..	..
374.	„	On a slab near Malla Kōdandarāma temple on the hillock.	..	..
375.	„	On a slab near Mālakoṇ- ḍeśvara temple.	..	..
376.	Pattapurayi	On a broken slab in the river Penna.	Telugu Chōḍa	Tirukālatidēva
377.	„	On another broken stone at the same place.	..	..
378.	Oguru	On a slab near the Gaṅ- gamma temple in the fields.	Telugu Chōḍa	Tirukālatidēva
379.	„	On a broken slab lying in the fields.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
..	Telugu	Seems to be some <i>yantra</i> for curing the diseases of the cattle.
[Ś.] Tārāṇa, Śrāvāṇa śu. 5.	Telugu	States that some devotees have visited Śrī Rāmadaṁḍu (temple?) and performed a garden feast in their return.
Kaḷayukti, Vaiśākha ba. 12 [A.D. 6-6-1918 given in Roman numerals]	Telugu	States that some Viśvabrāhman have visited Rāma- daṁḍu and came to the <i>vanam</i> (forest).
Sarvadhāri, Chaitra śu. 10.	Telugu	Records the construction of the temple to the god Śrī Maleṁ Koṇḍēśvara by Rāmireḍḍi son of Maleṁ Koṇḍāreḍḍi and the steps for the temple by the latter's sons-in-law.
..	Telugu	Seems to levy some taxes for marriages and the first removal of the hair (<i>bāla-kēśa-khaṇḍana</i>) conducted in the <i>maṇḍapa</i> of the Mālakoṇḍēśvara temple.
-Vibhava (Gu) ruvāra	Telugu in char- acters of 12th century A.D.	Fragmentary. Mentions <i>Mahāmaṇḍalēśvara</i> Tirukalati- dēva Chōḍamahārāja and probably his subordinate Bhīma nāhiḍu and a grant for the <i>navēdya</i> of a deity.
..	Telugu in char- acters of 12th century A.D.	Seems to be the imprecatory portion of the previous inscription.
Ś. 1159; Hēmaḷambi, Māgha śu. 11, Sōmavāra. [A.D. 1238, Jan. 27, Wednesday but not Monday]	Telugu	Begins with the <i>praśasti</i> of the king containing <i>Orayūri</i> <i>puravarādhiśvara</i> , <i>Kāśyapa gōtra</i> , <i>prīthviśvara-śiraḥ</i> <i>kanduka kriḍāvinōda</i> , <i>Gaṇḍagopāla</i> etc., and states that certain Nalla Sinapā Nāyiḍu a servant of the king's subordinate Kāmayaḍēva mahārāja of pallava lineage, has installed the god Mallanāthadēva in the village Vongūru situated in the south-east of the region <i>seven thousand-kampana</i> and endowed it with some lands irrigated under the tanks. Three <i>Jiyyas</i> have been appointed as <i>sthānapatis</i> of the temple.
..	Telugu	Fragmentary. Only imprecatory portion.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
CUDDAPAH DISTRICT. <i>Siddhavatam taluk (contd.)</i>				
380.	Ramapuram	On a slab set up on the tank bund.	..	..
381.	Bukkayapalli	On a slab near the Śiva temple.	..	..
382.	Brahmanapalli	On a slab on the tank bund.	Kāyastha	Ambadēva
383.	Viśvanathapuram	On a slab at Chintakunta	..	..
384.	Jyoti	On a stone near the old Śiva temple.	Vaidumbha	Rakkasa Gaṅga
KARIMNAGAR DISTRICT. <i>Huzurabad Taluk</i>				
385.	Godisala (Upparapalli)	On a stone in front of the Panchalingāla temple.	Kākatīya	Gaṇapatidēva

<i>Date</i>	<i>Language</i>	<i>Contents</i>
1. Ś. 1710; Saumya, Māgha śu. 5, Friday Hasta constellation [A.D. 1790, Feb. 4, Thursday]	Telugu	The inscription contains two dates one in the year Saumya and the other in Ānanda, probably the following one in the same cycle of sixty years. It seems that the digging of a tank on the stream Tummala yēru in the village Rāmapuram by certain Appalreddi Gaṅgireddi Pedā Polreddi and Chīna Polreddi sons of Kaluvāyi Bucchi Rāmireddi and Narāyaṇamma, was commenced on the first date. In the year Ānanda some vṛittis, to the brāhmaṇas and some <i>daśavandha</i> grants were made on the occasion of the lunar eclipse.
2. Ānanda, Māgha śu. 15, lunar eclipse. [A.D. 1795, Feb. 3]		
Viśvāva[su], Jyēṣṭha śu. 5.	Telugu	Seems to be the stone set up for the village god Pōtarāju, to dispell the evils to the cattle
Ś. 1212; Vikṛiti Bhādrapada śu. 5. Guruvāra [A.D. 1290, Aug. 11, Friday.]	Telugu	Records the fixing up of the boundary (stone) between the village of Rāvulakolanu, the new settlement Boṭṭeru and [--]ṇa dāsi Śivapuramu by Gōḍerāya Gaṅgidevaya the <i>Mahāpradhāni</i> of Gaṇḍapendāra Āmbayadēva mahārāja.
Ś. 1608; Krōdhana, Phālguna śu. 12. [A.D. 1686; Feb. 25, Thursday].	Telugu	Illegible. Mentions Udayagiri <i>stima</i> and the village Chōḍacharla, the other name of Rāyavaram. Seems to record some gift.
Ś. 1169; Plavanga, Jyēṣṭha śu. 13, Vaḍḍavāra [A.D. 1247, May 19, Sunday].	Telugu	Records the construction of the <i>gōpura</i> to the temple of Jyōtinātha, a temple at Tekaprōlu for Irugaladēva, two tanks and a temple at Chēṭūru and made it (Chēṭuru?) as <i>agrahāra</i> by Chintāmināyaka, the faithful subordinate of <i>Mahāmaṇḍalēśvara</i> Ryadēva mahārāja <i>alias</i> Rakkasa Gaṅga.
S. 1157; Manmatha, Māgha śu. 15, Thursday [A.D. 1236, Jan. 24, Thursday].	Telugu verse and prose	Records the installation of Śiva temples and gardens and the grants of lands to the God Paṇchalīngāla of the village and the gift of the village Pincharapalli excluding the <i>vṛittis</i> of <i>dēvas</i> and <i>brāhmaṇas</i> as <i>sarvanamaśya</i> by Kāṭayanāyaka son of Rājanāyaka the minister of Rēcherla Rudra, the <i>pradhāni</i> of Gaṇapatidēva. It also narrates the victories of Rājanāyaka, that he defeated an army at Bokkera, beheaded the chief named Godhumarāti, captured

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
KARIMNAGAR DISTRICT				
<i>Manthana taluk</i>				
386.	Manthana	On a stone lying on the bank of Bokkalagunta.	..	..
387.	„	In the Gōpālasvāmy temple.	Kākatiya	Gaṇapatidēva
388.	Chandrampalli	On a broken pillar in the old Śiva temple.	Kākatiya	Gaṇapatidēva
389.	Ramagiri	On the entrance gate of the Fort.	..	..
KHAMMAMMET DISTRICT				
<i>Khammammet taluk</i>				
390.	Jallipalli	On a rock by the side of the tank on the hill.	Velamas	Dāchanāyaka
391.	„	On a boulder at the same place.	..	..
392.	„	On a boulder at the same place.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
		Udayagiri, and made Paḍirāya flee (from the battle field) and made a gift of lamps to the god Bhīmēśvara at Dakshārāma.
		A gift of some wet land to the same deity by Gaṇapatidēva mahārāja is also recorded in the end.
..	Kannaḍa	Fragmentary. Illegible. Mentions certain titles as <i>Subhaga Kandarpa Subha [ta Nārāyaṇa]</i>
Ś. 1121; Siddārthi, Makara Saṁkrānti. [A.D. 1199, Dec. 26, Sunday]	Sanskrit in Nāgarī script.	Records the grant of land for constructing a village and a tank to the <i>purōhita</i> of Gaṇapatidēva named <i>Tribhuvana vidyāchakravartī</i> Manchibhattōpādhyāya by Alluprolu rāja the ruler of Chernūru <i>deśa</i> . Manchanārya in turn constructs a village with tank in the gift land and installs the god Mahādēva and Kēśava and apportioned the village to the brāhmanas of Manira kūṭa. A garden to the god Gōpijānavallabha of Mantrakūṭa was also granted. Some other grants of lands by other donors and installation of other gods are also recorded.
..	Telugu	Abraded. Seems to record gifts of <i>gadyānas</i> and lands to the god Viśvanāthadēva installed by <i>Rājaguru</i> Viśvēśvara Śivāchārya in Chandravalli by certain devotee (name not known).
[Ś]1478 ba. 12, Wednesday	Telugu	Records the construction of the gate by certain Rumikhān.
..	Telugu	Refers to the prosperous reign of <i>Pratigaṇḍabhairava</i> Dāchānāyaka, who is stated to be ruling over the <i>Āndhradēśa</i> from Jallipalli.
[Vya]ya ? Śrāvana śu. 11, Thursday.	Telugu	A votive label. Mentions certain Bellamkomḍa Vuṭapayya and Yaḍavalli Mallisetṭi.
..	..	A label mentioning the temple of the god <i>Tripurāntakadēva</i> .

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
KHAMMAMET DISTRICT. <i>Khammam taluk (concluded.)</i>				
393.	Mudigonda	On a broken stone in the field.	Western Chālukya(?)	Bedāṁgadēva (Sātyāśraya?)
KURNOOL DISTRICT. <i>Kurnool taluk</i>				
394.	Ulchala	On a broken stone before the Ānjanēya temple.	Vijayanagara	..
395.	„	On a stone before the Kamalamma temple.	..	..
396.	„	On a stone lying before the Ānjanēya temple.	Vijayanagara	..
397.	„	On a stone at the same place.	Vijayanagara	Sadāśivadēvarāya
398.	„	On a broken stone in the fields.	Bādāmi Chālukya	Vijayāditya
KURNOOL DISTRICT. <i>Nandikotkur taluk</i>				
399.	Gokavaram	On a Nandi pillar in front of a dilapidated Śiva temple under a tree.	Vijayanagara	Achyutadēvarāya
400.	Edurupādu	On a pillar in the temple (?)	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 921; Vikāri.	Kannaḍa	Fragmentary. Contents not clear. Seems to record the digging of a <i>kolanu</i> (tank) by <i>uppara Ākamaya</i> (.....).
..	Telugu	Mentions <i>Mahāmaṇḍaleśvara Śrī Rāmarāju</i> and... son Venkaṭa and records some grant as <i>sarvamānya</i> probably to barbers.
..	Telugu	Registers the lease of half the land of Ulchāla to the <i>reddis</i> of that village by <i>mahānāyamaḥāchārya Rāja[vō]li Mallinēni</i> .
Śaka 1480 Kālayukti, Māgha śu. 7 [A.D. 1559, Jan. 16, Monday.]	Telugu	Incomplete. Registers the <i>Bhaṭamānya</i> to Butṭu Tippayya by <i>Mahāmaṇḍaleśvara Maṇḍrāju Narasārājayyadeva mahārāja</i> , who seems to be a subordinate of [<i>Mahāmaṇḍaleśvara</i>] <i>Rāmarāju Venkaṭādri-rājayyadeva mahārāja</i> , the ruler of Kandanavōli <i>śima</i> .
Ś. 1477, Ānanda, Phālguna śu. 15. [A.D. 1555, March 3, Friday.]	Telugu	Incomplete. Mentions certain <i>Mantramūrti</i> Pina Basuvaya son of <i>Mantramūrti Gaṅgādhara Voḍayala Pina-Vīramarāju</i> of <i>Bhāradvāja gōtra</i> and <i>Āpastamba sūtra</i> . It also mentions some other names of the <i>Vipravīnōdi</i> sect for whose merit, it seems a gift of lamp to the god <i>Ānjanēya</i> was made by the former.
35th regnal year ?	Kannaḍa	States that when the prince <i>Vikramāditya</i> led an expedition on <i>Kañchi</i> some grant was made by a subordinate chief (name not clear).
Ś. 1460; Viḷambi, Pushya, ba. 30, Sunday, Ardhōdaya [A.D. 1539, Jan. 20 Monday.]	Telugu	Records the grant of the village <i>Gōkavaram</i> in <i>Mosali-maḍugu-sima</i> to certain <i>Mallayya</i> son of <i>Dēvarusayya</i> (perhaps pontiff of <i>Śrīsaḷa</i>) as <i>punaroddhāra</i> (renewal?) for the merit of the king and his (donor's) parents by <i>Timmappa nāyaka</i> son of <i>Vākiṭi Marilappanāyaka</i> .
..	Kannaḍa	Illegible. Mentions some <i>Jiya</i> .

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
401.	Sangamēśvaram	On a slab in the compound of the Sangamēśvara temple.	Western Chālukya	..
MAHBUBNAGAR DISTRICT. <i>Alampur taluk</i>				
402.	Alampur	On a pillar in the Svarga Brahma temple.	Bādāmi Chālukya	Vinayāditya
403.	Alampur	On the Nandi image before the same temple.	..	..
MAHBUBNAGAR DISTRICT. <i>Kolhapur taluk</i>				
404.	Kolhapur	On a stone near the tank.	..	..
MAHBUBNAGAR DISTRICT. <i>Nagarkurnool taluk</i>				
405.	Karuvanga	On a stone near the old Śiva temple.	..	..
406.	Pulijala	On a stone pillar set up in front of the Ānjanēya temple.	Western Chālukya	Trailōkyamalla

<i>Date</i>	<i>Language</i>	<i>Contents</i>
..	Kannaḍa	Illegible. Mentions certain <i>Mahāmaṇḍalēśvara</i> with the titles <i>Tagarapuravarēśvara</i> , <i>Suvarṇa - garuḍa-dhvaja</i> , <i>Jeemūtavāhana kula</i> etc.
..	Telugu	Records the construction of the <i>temples</i> (?) by the queen and Lokāditya Eḷā <i>arasan</i> (junior king or prince).
..	In late Telugu characters	Seems to be a label mentioning the names of certain <i>Viṛaya</i> and <i>Chīna Viṛaya</i> .
Ś. 1615; Āṅgirāsa, Vaiśākha śu. 5, Monday. [A.D. 1752, April 7, Tuesday]	Telugu	Records the construction of <i>maṇḍapa</i> in the Kōṇēru and a garden by certain <i>vaiśya</i> named Timmappa of Iruganchi family for the merit of his parents.
..	Kannaḍa	Fragmentary. Contents not clear. Mentions certain titles of a chief.
Ś. 986 ; Krōdhi, Pushya śu. 13, Wednesday, Uttarāyana (Sankrānti). [A.D. 1064, Dec. 24 ; Friday not Wednesday]	Kannaḍa	Begins with the Western Gaṅga <i>praśasti</i> and introduces Chāḷukya prince Gaṅga Permānaḍi Vikramādityadēva and Trailōkyamalla Nōḷamba Permānaḍi Jayasīmghadēva. These (two) Princes, while advancing for the victorious battle with the Chōḷas, were camping at the <i>nelaviḍu</i> Manchāla, with their permission and at the instance of Choudhara Rēvadihāra Bhadiēśvara certain chief is said to have made through the (above) two princes a gift of the village Pullimjēlu to certain Bhimarāsi Paṇḍita for maintaining a <i>chatra</i> at Śrīśaila.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
MEDAK DISTRICT				
<i>Medak taluk</i>				
407.	Kondapaka	On a pillar in the compound of the Śiva temple.	Kākatīya	Rudradēva
408.	„	On two broken pieces of stone near the old Śiva temple.	Kākatīya	Gaṇapatidēva
MEDAK DISTRICT				
<i>Sangareddy taluk</i>				
(409)	Kandi	On a hero stone in the village.	..	..
(410)	„	On another hero stone in the village.	..	..
(411)	„	On the basement of a temple.	..	..
MEDAK DISTRICT				
<i>Zaheerabad taluk</i>				
(412)	Nandikandi	On a hero stone in the Sōmēśvara temple.	..	..
(413)	„	On the base of the wall of the same temple. (on a hero stone).	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 1116 ; Ānanda, Vaiśākha śu. 10, Thursday [A.D. 1194, May, 1 Sunday]	Telugu	Records the installation of the god Rudrēśvara for the merit of the king by the one hundred and thirty <i>ekkaṭis</i> of Koṇḍapāka and the gift of some lands for conducting lamps and <i>pātra bhōga</i> to the same deity.
...	Telugu	Introduces a minister of the king named Āditya who is attributed with a lengthy <i>praśasti</i> stating that he was the ruler of 100 villages, <i>Śrīkaraṇādhikārī</i> of Kollipāka [Koṇḍipāka] and other seventy villages and had attained the good effects of <i>chitta-vaśīkaraṇa</i> art. His four sons were praised and one of these named Gaṇapati <i>mantri</i> is said to have constructed a tank named Gaṇapati <i>samudra</i> after the name of Gaṇapati dēva in the village Koṇḍapāka. He had also made some gifts of lands to the gods Aitēśvara, Sōmanātha-dēva and Kēśavanārāyaṇadēva.
Siddhārthi, Māgha, 1 , Tuesday.	Telugu	Mentions the name of Viradēva, son of Chandraditya.
...	Telugu	Mentions “ <i>Maggadhiratu.</i> ”
...	Telugu	Fragment. Mentions certain ascetic with titles <i>dvijādhi-rāja yōgi</i> , <i>Advaita-abhēda-bhañjana</i> etc.
...	Kannada	Records the death of a hero named Lakumanna son of Akkiya Nāgisetti.
...	Kannada	Records the death of a hero named Basava Nāyaka son of Hātara Chaṇḍi setti.

<i>S.No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
414.	Nandikandi	On a stone set up in front of the <i>dhvajastambha</i> of the temple.	Western Chālukya	Vikramāditya V
NALGONDA DISTRICT				
<i>Bhongir taluk</i>				
415.	Keesara	On a hill near Ghatkesar	..	..
416.	„	On the pedestal of the Anjanēya image near Rāmalingēśvara shrine.	..	..
NELLORE DISTRICT				
<i>Kandukur taluk</i>				
417.	Malakoṇḍa hill	On one of the pillars in the <i>mandapa</i> of the Narasimha-svāmi temple.	..	..
418.	„	On a stone, a furlong away from the choultry.	..	..
419.	Chundi	On another pillar at the Rāmalingēśvara temple.	Qutbshahis ?	S. Abdullaha Pādshah
420.	„	On a pillar in the Rāma-lingēśvara temple	Reddis	Malla son of Śrigiri

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 936; Naḷa, Uttaraṛāyaṇa saṁkrānti, Thursday. [A.D. not verifiable, Ānanda corresponds to Ś. 936 and Uttarāyaṇa saṁkrānti falls on Friday A.D. 1014 Dec. 24].	Kannaḍa	Records the gift of the village Kōvāru to the god Nāmēśvara after washing the feet of Vakhana (Vṛishāṇa?) dēva of Kiriya Kandi by Mahāmaṇḍa-lēśvara Pampa Permāṇaḍi. A grant for feeding fifty ascetics and students was also made by other chiefs.
..	In Telugu characters of 7th century A.D.	A label which reads as “ <i>Tulachuvāṇṇu</i> ” that means sculptor or excavator of the cave.
..... . Bhādrapada, su. 10, Thursday.	Telugu of medieval period	Seems to record some construction of a part of the temple.
Ś. 1826; Krodhi, Ka, (Kārtika) ba. 3, Śani (Saturday).	Telugu	Records the gift of two silver pots weighing 122 rupees to the god Narasiṁhasvāmi of Malyāḍri by Guṇḍu Vāsudēva the district registrar of Godavary district.
..	Telugu	Seems to be a label which reads as “ <i>Kaḍiya Sēshahammi</i>
Ś. 1563; Vikrama, Phālguna śu. 2. [A.D. 1641, Feb. 1 Monday].	Telugu	Records the gift of some lands in the village of Chuṇḍi included in the Kandukūri <i>sima</i> to certain Vi:ābattu and Gōpayā Himmaya by Kāminēni Mutterāju, the <i>pālegār</i> of the <i>sima</i> .
Ś. 1300; [Sarvadhāri] Śrāvaṇa [śu. 13]. [A.D. 1408, Aug. 4, Saturday]	Sanskrit	Gives the genealogy of the Redḍi kings beginning with Vēma who, constructed the steps to Śrigiri. His brother was Malla whose son was Kōmatī <i>bhūmipāla</i> . The latter's son was named Śrigiri whose brothers were Mācha and others (not named). Śrigiri had four sons namely Kōmatī, Malla, Anavēma and Nārāyaṇa. Malla the son of Śrigiri and Gaṁgāmbikā known also as Śrigiri Malla had installed the god Viṣṇu in the town Chuṇḍi, constructed the temple with a <i>maṇḍapa</i>

<i>S. No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
NELLORE DISTRICT <i>Kandukur taluk (contd.)</i>				
421.	Chundi	On another pillar at the same place.	Redḍis	Malla son of Śrīgiri
422.	„	On another pillar at the same place.	Redḍis	Malla son of Śrīgiri
WARANGAL DISTRICT <i>Warangal taluk</i>				
423.	Warangal (Maṭṭewada)	On a stone near the Bhō- giśvara temple.	..	..
424.	Jaffarghad	On a rock near the tank.	Rāshtrakūṭa	—
WEST GODAVARY DISTRICT <i>Eluru taluk</i>				
425.	Eluru	On one of the pillars of the <i>maṇḍapa</i> near the reservior	..	..

Date	Language	Contents
		<p>and endowed the deity with jewellery and lands and used to conduct festivals every year to the god. The genealogy given in this record is as follows;</p> <pre> | Vēma Malla | | | Kōmaṭi | | |_____|_____|_____|_____|_____| | | | | | Śrīgiri Mācha | | | | | | |_____|_____|_____|_____|_____| | | | | | Kōmaṭi Malla (donor) Anavēma Nārāyaṇa </pre>
Ś. 1330; [Sarvadhāri] Śrāvaṇa [śu. 13]. [A.D. 1408, Aug. 4, Saturday]	Telugu	Records the installation of the god Vishṇu and construction of the temple to the same in the village Chundī by Śrīgiri Malla (referred to in the previous number.)
Ś. 1330; [Sarvadhāri] Śrāvaṇa [śu. 13]. [A.D. 1408, Aug. 4, Saturday]	Telugu	Refers to the same as in the previous two numbers.
...	Kannada	Mentions certain Jain ascetics of Koṇḍakunda line and Tribhuvana Chandra a disciple of Gōvardhana. Some gift of the former is stated in the end.
—	Kannada	The Record begins with the eulogy of the Rāshtrakūṭa family and a subordinate family called Pānara-kula. It records the construction of the tank by certain Saṃkaragāṇḍa of Pānara-kula.
[Ś. 1181 doubtful] Uttarāyaṇa Saṃkrānti	Telugu	Illegible. Records the gift of one <i>puṭṭi</i> of paddy field to the god Mahādēvara by (name not clear) son of Bhillamana <i>perggaḍa</i> and Ponnāsāni.

<i>S. No.</i>	<i>Village</i>	<i>Find spot</i>	<i>Dynasty</i>	<i>King</i>
<hr/>				
WEST GODAVARY DISTRICT.				
<i>Eluru taluk (concluded.)</i>				
426.	Eluru	On a stone on the <i>maṇḍapa</i> near the reservoir.	..	..
427.	„	On the <i>maṇḍapa</i> at the same place.	..	..
428.	„	On a stone near the over-bridge.	..	..
429.	„	On another pillar at the same place.	..	..
430.	„	On another stone at the same place.	..	..

<i>Date</i>	<i>Language</i>	<i>Contents</i>
Ś. 11[8]0; Saṁkrānti(?)	Telugu	Seems incomplete. Mentions the god China Bhīmēśvara mahādēva.
Ś. 1156	Telugu	Seems to contain gifts of lamps by several donees to the god Bhīmēśvara mahādēva. Mentions monetary denomination called “ <i>Manyasimhapu gadya</i> ”.
Ś. Plavanga, Vaiśākha ba. 2, Monday.	Telugu	Records the setting up of a pillar to the god Vēngisvara mahādēva of Pedavēgi by certain Bokka Baddireddi for the merit of his parents.
Ś. 1123 ; Makara Saṁkrānti.	Telugu and Sanskrit	Contains 4 pieces. Karikāla is mentioned in one piece. Some Mallabhūpāla is said to have made a gift of a lamp to the god Bhīmēśvara. Other portions of the record are illegible.
..	..	Incomplete. Mentions the lunar origin of a genealogy in which Yuddhamalla and Goṅka bhūpāla are said to have born.

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